# The Outlook

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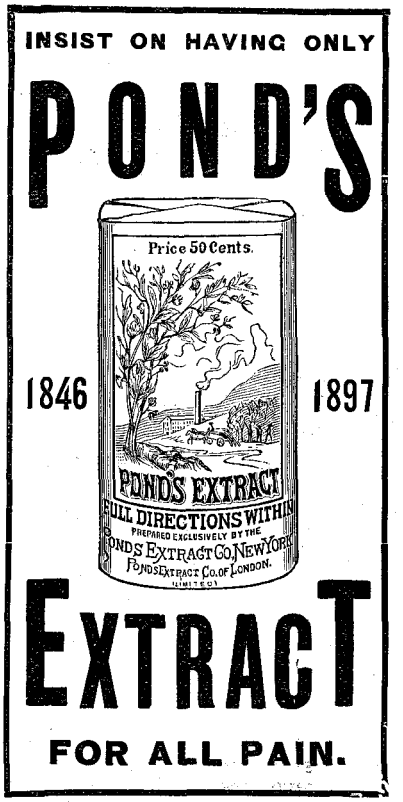

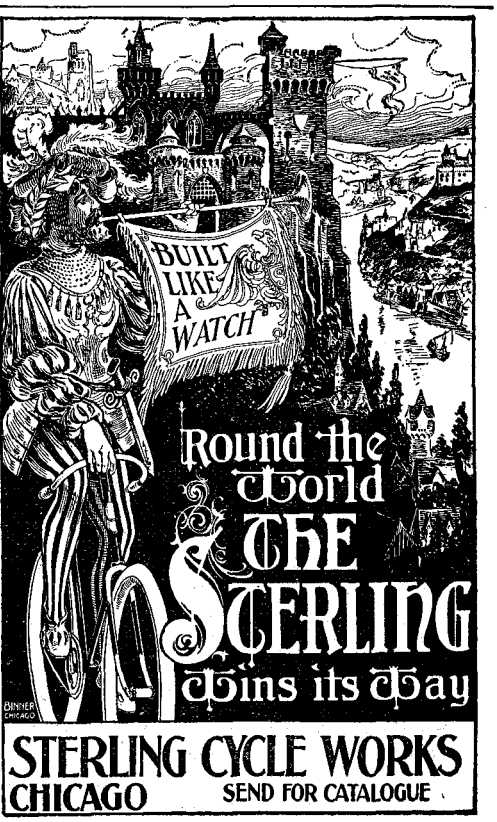



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# The Outlook

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BY the close of its session on Independence Day (July 5) the Senate had disposed of practically all the remaining schedules of the Tariff Bill. A duty on hides of 20 per cent. ad valorem, with no rebate on exported leather, was finally inserted into the bill by a vote of 37 to 20. All the New England Senators supported this tax on the leather manufactures out of loyalty to party or the protective principle, and all the Populists, together with Senators Teller, of Colorado, and Rawlins, of Utah, supported it in order to give the West its "share" of the private revenues produced by protective taxes. The only defeats suffered by the Republican Finance Committee were on cotton bagging, cotton ties, and white pine. The first two articles were placed on the free list, while the duty on white pine was made $1 per thousand feet instead of $2 as proposed. The proposition to restore white pine to the free list was defeated by only one vote, as several Republicans, including Senator Quay, of Pennsylvania, voted with the Democrats and Populists against this protective tax on raw materials. The provision finally agreed upon regarding foreign goods brought in by American tourists allows each tourist to bring in duty-free $100 worth. On imported goods above this amount tourists must pay the same rates of duty as other people. The most important addition made to the Tariff Bill was a provision taxing all sales of stocks, bonds, and other securities of private corporations five cents on each $100 of (par) value. Senator Lodge, who proposed this tax, maintained that it would yield $15,000,000 per year. To what extent it would check speculative sales is uncertain, and therefore the productiveness of the tax cannot be confidently estimated. The Democrats opposed practically no objection to this tax. The tax on tea and the increased tax on beer have been formally abandoned. An amendment reducing by 20 per cent. the tariff on goods from countries adopting the free coinage of silver at a ratio of 16 to 1 was defeated by a vote of 26 to 31. Senator Carter, of Montana, was the only "regular" Republican who supported it.

❀

It is difficult to conceive any justification for the appointment of John Russell Young as Librarian of the Congressional Library. Who is John Russell Young? Born 1841; common-school education; proof-reader at sixteen; successively reporter, editorial writer, managing editor, foreign correspondent, and for a short time a Vice-President of the Reading Railroad under President McLeod's calamitous administration. This is the record of a somewhat brilliant and fairly successful bohemian. He has never proved himself possessed of that broad culture, that knowledge of books, that special tact in dealing with men, that expert knowledge of library management, or that versatile genius in administration which sometimes serves in lieu of special preparation for such a post. There is a peculiar infelicity in his appointment, even as a political reward for services rendered, in the fact that his latest service to his party consisted in his residing during the late Presidential campaign at Canton, and writing of Mr. McKinley in newspaper letters. If Mr. Gladstone had appointed Labouchère to take charge of the British Museum Library, the appointment would not be far from parallel. The Congressional Library is to be one of the greatest in the world. It has been provided with a building which is probably the best library building in the world, and is so because the spoilsmen had no



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"places" provided for them in its erection. The ex-Librarian, Mr. Spofford, has an international reputation as one of the foremost men in his profession—for the charge of libraries has become a profession. If he is too old or too infirm to continue as its sole head, he should be retired on a pension, or the appointments to be made under him should be put under Civil Service rules and he should be given a collaborator to relieve him of administration, not a politician and journalist over him to allot the 187 positions among the 1,000 or more applicants, leaving all library administration to fall upon the present overworked librarian. Mr. McKinley had an opportunity to set an example, in his selection of a man for this place, which might be followed by every State and every town in choosing librarians for the public libraries which are springing up all over the country. He has dishonored himself and disappointed his friends by pursuing a course which will give encouragement to local politicians everywhere to insist on using the public libraries as public spoils with which to reward personal favorites.

❀

The Ohio Democratic Convention was a "free silver" convention pure and simple. It is true that in some of the speeches the higher taxes proposed in the Dingley Bill were denounced as a preposterous remedy for hard times, but in the platform adopted there was no reference to the tariff. Indeed, the platform recommended by the majority of the Committee on Resolutions presented no other issue than the expansion of the currency by the free coinage of silver at the old ratio, and the issue of paper money exclusively by the National Government. Resolutions were subsequently adopted demanding the enforcement of vigorous anti-trust laws and the recognition of the belligerent rights of the Cuban Republic; but the campaign will be conducted exclusively on the currency issue. In the selection of candidates the silver issue was no less predominant. The composition of the Convention assured the election of John R. McLean, of the Cincinnati "Enquirer," to the Senate in case the Democrats control the next Legislature, but even the Cincinnati millionaire was not influential enough to name the candidate for Governor, when his favorite's former record on the silver question was arraigned. The Convention selected as its standard-bearer Horace L Chapman, a wealthy mine-owner, manufacturer, and bank president, who has advocated the free coinage of silver ever since the country learned of its demonetization. The Convention, however, after much discussion, refused to assign places on the State ticket to the Silver Republicans and the Populists. A member of the Silver Republican State Committee stated that his organization did not demand a place on the State ticket; and the Convention took the position that the Democratic party was now exclusively a silver party, and that no other silver party need be recognized. It is believed that the Populists, at least, will nominate a separate ticket. The Gold Democratic leaders meet this week to decide whether to put a separate ticket in the field. In Kentucky the Gold Democrats have already decided upon a separate ticket, and a vigorous campaign in its support. In Iowa, however, the leading Gold Democratic newspaper has come out in support of the regular Democratic ticket, because of the platform utterances on various questions of taxation and monopoly, and the Chicago "Chronicle" has adopted a similar position. Inasmuch as the Gold Democrats have held the balance of power in the middle West, their attitude toward the regular Democracy is of the first importance.

❀

Public interest in the Debs Commonwealth is already on the wane, and it is even doubtful whether any considerable body of men will ever undertake to carry out its stupendous plans. The collapse of this ill-planned movement, however, does not mean an end to co-operative colonies. As was shown in a recent article in the "Atlantic Monthly," a few co-operative colonies have already attained remarkable success. Greeley, Colorado, is really one of them, and was, indeed, established by some of the more determined of the "visionaries" who had participated in the Fourierite co-operative experiments of the middle of the century. But the Greeley colonists, unlike the Debs following, were men of the Puritan type, who were ready

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to undergo the prolonged sacrifice necessary before their co-operative system of irrigation was made successful. The Puritanism of the Greeley colonists still shows itself in the clause of all the land titles in Greeley, forever prohibiting the sale of intoxicating liquor, under penalty of the forfeiture of the land. Of the new colonies now before the public the most interesting is that at Ruskin, Tennessee, where three weeks ago Mr. Henry D. Lloyd delivered the address at the laying of the corner-stone of a college. But here again the colonists are a picked body of men full of faith, and ready to deny themselves for the socialistic idea. As described by Mr. N. O. Nelson, the profit-sharing manufacturer of St. Louis, in the "Leclaire News," "the amount . . . consumed and paid out is intentionally far short of the total value produced, for capital must be accumulated—buildings, machinery, stock, dwellings, farm implements." The moral Puritanism of this colony shows itself in its paper—the "New Era." In an issue now before us the editor speaks of moderate drinking in this way:

> Life is too short, and the struggle for liberty and bread too awful, for any man to waste his time, money, and energy in such a wasteful pastime as social drinking. . . . Besides the loss to ourselves and family, we owe it to the cause of humanity and Socialism to always keep our minds clear, our nerves strong, and our hopes buoyant. . . . The whole future history of civilization depends upon the steadiness of our hand, the power and clearness of our brain, and the love and gentleness of our hearts.

Hardly less in the spirit of the Puritan pioneers is the establishment of a "college" for the higher education of the children of the colonists. A co-operative colony begun in this spirit may be made a success; and while we believe that some of its socialistic regulations must be abandoned, we welcome the experiment.

❀

The National Executive Board of the United Mine-Workers, acting upon the authority given them at the convention of their order in January, has ordered a general strike of the bituminous coal-miners of Pennsylvania, Ohio, Indiana, and Illinois for the restoration of wages. The scale proposed differs in different territories according to the general character of the mines, but makes its standard sixty-nine cents a ton in the Pittsburg districts. The course of miners' wages in this district from 1880 to 1895, according to the late Joseph D. Weeks—one of the most competent of statisticians—ran as follows:

| | |
|---|---|
| 1880, January 1..... | 92 cents a ton. |
| 1885, January 1..... | 79 cents a ton. |
| 1890, January 1..... | 79 cents a ton. |
| 1895, January 1..... | 69 cents a ton. |

Since 1895 wages have continued to decline, and the men now assert that wages in the Pittsburg district are but fifty-four cents a ton. The order of the strike is accompanied by the statement that "the press" and "men versed in public affairs" declare that prices are now rising and business reviving. The time is therefore declared to be opportune for miners to demand their share in the industrial improvement. Inasmuch as the "press" and "men versed in public affairs" have been seeing the revival of business just ahead of us ever since the special session of Congress in 1893, it would seem to be the part of prudence to delay the strike until the reality of the revival was apparent to ordinary observers. Nevertheless, the extent to which these miners' wages have been reduced—about 30 per cent. since the beginning of 1893—indicates that they have suffered exceptionally from the hard times, and are equitably entitled to an advance. That they should strike at this season of the year—when, as their officers explain, the men can work in their gardens and live at little expense—shows some shrewdness. It is stated by the officials of the Union that about 200,000 men may be involved in the proposed strike. As we go to press the indications are that the order to strike is being generally obeyed.

❀

The trial of the officers of the American Tobacco Company, on the charge of conducting a trust in such a way as to restrict healthful competition, resulted in a disagreement of the jury, ten voting to convict and two to acquit. The New York statute under which the defendants were prosecuted makes their alleged offense a misdemeanor, punishable on conviction with a year's imprisonment or a fine of $500, or both. It was shown that in 1889 the tobacco manufacturers making

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the most widely advertised brands of cigarettes entered into a combination to fix prices and control the trade. Fearing prosecution as a combination, they incorporated under the laws of New Jersey as the American Tobacco Company. To maintain their practical monopoly they adopted the plan of selling cigarettes only to such dealers as would agree not to sell the products of competing manufacturers. As few dealers could afford to be without the best-known brands, competing manufacturers were practically excluded from the market. The District Attorney, Mr. Olcott, brought out strongly the fact that such agreements were in restraint of trade and enabled the monopoly to raise prices to the consumers and ruin competitors. The leading attorney for the Trust, Mr. Joseph H. Choate, maintained that his clients had an inviolable right to make what contract they chose in selling their goods, that the innocence of their intentions was shown by their continued employment of the ablest attorneys to guide their actions, and that the present prosecution was inspired by the trade rivalry of a manufacturer not in the Trust. These arguments of Mr. Choate convinced two of the jurors that there had been no illegal contracts. Twenty-one hours in the jury-room and forty ballots produced no change of opinion. The District Attorney, however, is unwilling that the votes of two jurors out of twelve shall give immunity to violators of the anti-trust laws, and will ask for a new trial.

❀

The publication of the Government's financial report at the end of its fiscal year was received with satisfaction in the business world, since the figures reveal a better condition in the Treasury than had been anticipated. For June receipts were nearly $9,000,000 ahead of those in May, and the excess over expenditures was more than $13,000,000. The year's deficit is something over $18,000,000, against a deficit of over $25,000,000 for the preceding fiscal year, nearly $43,000,000 for the one before, and nearly $70,000,000 for the one before that. It may be remembered that last December Secretary Carlisle predicted for the present fiscal year a deficit of $64,500,000. As a guesser the ex-Secretary has not been a conspicuous success, but it should be added that he based his last estimate on insufficient data. Besides its gold reserve of over $140,000,000, the United States Treasury has in hand silver, Government and National bank notes amounting to over $100,000,000. The fiscal year has also been notable, if we may believe the "Iowa State Register," for an advance in prices of agricultural commodities, with the exception of corn, the figures for wheat, oats, rye, barley, hogs, cattle, and sheep showing an increase in quotations. Among semi-annual statements, those of business failures, bank clearings, and railway building are noteworthy. "Bradstreet's" reports 578 fewer failures in the half-year than in the corresponding period of 1896, and a decrease in liabilities of nearly $12,000,000. On the other hand, for the six months' period, bank clearings are over two per cent. behind those of 1896. According to the Chicago "Railway Age," only a little more than six hundred miles of new road have been built during the half-year —with one exception the smallest total since 1875.

❀

The splendid celebrations in honor of Queen Victoria's jubilee were concluded last week by a military review of about 28,000 troops. The Queen was present in person, thus paying the army a higher compliment than the navy. Though her place was well filled by the Prince of Wales at Portsmouth, there was a general feeling of disappointment at the inability of the venerable monarch to be present there also. The military review at Aldershot was the grandest spectacle of the kind ever seen in Great Britain, but its effect upon spectators could hardly have been so permanent as was the effect of the naval review. The latter could not be rivaled by any nation, while the army display might be outdistanced by several. The military and naval reviews have drawn forth more comment than has another equally important review—that of the school-children. More than any other department of government, the present system of British education has been created during the reign of the beloved Queen. Indeed, it may be said that sixty

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years ago there was substantially no such thing as a proper and continuous system of education in Great Britain. A writer in the New York "Tribune" calls attention to the fact that then everything that was done to further the schools for the people was done by a couple of benevolent societies. To be sure, each of these societies had received a grant of about $50,000 three years before the Queen's accession, but not until three years after her reign began did the Government assume any responsibility for popular instruction. School appropriations were begun and gradually increased, and, especially since the great reform instituted by Mr. Forster, the decrease in illiteracy has been notable. It may be added that there has been a significant broadening in higher education, perhaps the most important feature of which has been the abolition of sectarian tests at Oxford and Cambridge. One result of this happy change has been the doubling of the number of students.

❀

The most important lesson to be learned from the Queen's Jubilee, according to the London "Statist," is that the time has come for another modification of colonial policy. The colonies were once looked upon by Britons only as markets for their goods. The colonies were to buy nothing from foreigners, and they were to supply the United Kingdom with many useful things. That theory was forever dispelled by the American Revolution, and at present we find that British colonial subjects manage their affairs pretty much in their own way. The "Statist" calls attention to the fact, however, that the theory of the present day is in one sense as defective as the theory of the last century. The attempt to tax the thirteen original American colonies led to the Declaration of Independence, and yet, despite this, Great Britain maintains that its Cabinet can enter into treaties with foreign governments, can bind the colonies through those treaties, and therefore can tax them. The most notable work of the Canadian Parliament, prorogued last week, was the passage of its tariff bill, and the main provision of that bill was a challenge to the exercise of such a prerogative. It is impossible to answer the question which Sir Wilfrid Laurier has thus asked of the Home Government without denying the colonial right to self-rule. The "Statist" asserts that Great Britain must renounce the right of taxing the colonies by means of commercial treaties. Hence the treaties of commerce with Germany and Belgium, for instance, should be terminated. To the assertion that it is the prerogative of the Crown to make treaties, and that it is treasonable to deny the competence of the Crown to bind every part of the Crown's possessions, the "Statist" replies that the prerogative of the Crown is not always necessarily exercised by the Cabinet of the United Kingdom. For example, in the Geneva Arbitration, one of the Commissioners was a Canadian Minister, and there have been other cases which show a half-admission that the mother country ought not to decide Canadian questions without the concurrence of Canada. We agree that royal prerogative ought not to be used to affect colonial interests without colonial approval and representation.

❀

If the Canadian tariff was the most important feature of the first real session of the new Liberal Government, there was other legislation which challenged much comment. The deepening of the canals, the establishment of a fast Atlantic steamer service, the construction of the Crow's Nest Pass Railway (at a subsidy of $11,000 a mile for 330 miles), the institution of a cold storage system, and the extension of the Intercolonial Railway to Montreal were such measures. The last of these, indeed, almost provoked a constitutional crisis. The Intercolonial Railway was built by the Government in 1880, fulfilling a promise under which the Maritime Provinces consented to enter the Canadian Confederation. It was remarked at that time that the road would have been built by private capital if there had been sufficient prospect of profit; and the road's subsequent history has abundantly justified the fears then expressed. The road's losses were accentuated by the building of the Canadian Pacific from Montreal to Halifax, thus diverting considerable traffic. A year ago the new Liberal Government announced that the Intercolonial Railway would be made to pay by extending it to Montreal; at present its western terminus

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is at Levis, opposite Quebec. The Liberal House of Commons passed the measure, but it was rejected by the Conservative Senate. To circumvent the latter, the Government put the amount necessary for carrying out its project in the supply bill. While the result reached may not be particularly satisfactory to any one, it has precipitated a great deal of talk in Canada about mending or ending the Upper House. It is even reported that Premier Laurier will ask the Imperial authorities at London to consider the advisability of reforming the constitution of the Senate. Canadian Senators are appointed for life by the Government ruling at the time. Hence there is an overwhelming Conservative majority in the Senate, the Conservatives having been in power most of the time since Confederation was established. This plan works well enough when both houses are ruled by the same party. With the recent change of Government, however, the Senate became, of course, hostile to the policy of the Administration. As one of the Canadian papers says, "A judicial Senate we cannot obtain. We must have a partisan Senate or none." It would seem that the introduction of a constitutional change by which Senators should be elected by a popular vote might adjust matters satisfactorily.

❀

The German Cabinet changes which took place last week show conclusively that the Emperor was in earnest when he wrote his famous phrase on the wall of the Munich City Hall. "The will of the King is supreme law" might have been a fit phrase in the mouth of kings down to Louis XIV., but we have long since outgrown the idea of identifying the State with the monarch, except in a country like Russia for instance, where absolute autocracy exists. The world will wonder how long the intelligent, intellectual, but hardly independent Germans will consent to be governed by the caprice of a young despot. His present plan seems to be to dismiss those of his Cabinet who will not relinquish their ideas of civil rule to those of militarism. Last week it was announced that the Minister for Foreign Affairs, Baron Marschall von Bieberstein, had resigned, and that his place would be temporarily filled by Herr von Bülow, at present the German representative at the Vatican. Another announcement was that Dr. von Bötticher, who had long been Imperial Secretary for the Interior and Vice-President of the Federal Council, had also resigned. He is succeeded in his first office by Count Posadowsky, at present Imperial Secretary of State for the Treasury, and in his second office by Dr. Miquel, at present Prussian Minister of Finance. The office of the lamented Dr. von Stephan, late Postmaster-General, has been filled by the appointment of army officer General Rodglieski. It is known that the resignations of the outgoing Cabinet officers were made under pressure. It is even known that one of the Ministers was actually in favor of making military officers responsible to the civil courts for offenses against the civil law; he was even suspected of holding the opinion that to criticise the Kaiser privately is not a crime.

❀

Lord Cromer's report to the British Government on the condition of Egypt during the past twelve months is noteworthy, especially because of his description of the new experiment of State advances to the natives, taking their crops as security. Up to the present time the natives have been oppressed by the only money-lenders in Egypt, the Syrians, Greeks, and Hebrews, who exacted from thirty to forty per cent. interest. Lord Cromer has now inaugurated a plan of making advances on crop security, charging no more than six per cent. interest. He has thus saved an enormous amount to the natives, and, like a thrifty ruler, has not forgotten the other side of the balance-sheet, for he shows a profit on the undertaking. With this news comes the announcement of the advance of the British forces up the Nile. They have reached Merawi, and are pressing on to Abu Hamed. The distance between these points is about one hundred and thirty miles. The British expect to build a railway from Korosko across the Nubian desert to Abu Hamed. With this point thus well occupied, the three-hundred-mile march to Khartum may be an easy one, especially as the river is navigable all the

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way. Another railway is to be built from Dongola across the desert to a point on the Nile, thus shortening the distance by about a hundred miles. It is expected that the British and Egyptian troops at Khartum will number about thirty thousand. They will be opposed by a Dervish army of twice that number of men. Turning to the South of Africa, the British are now confronted by a Boer-German scheme to secure control of Delagoa Bay. A correspondent of the London "Daily Mail" says that Dr. Leyds, the Plenipotentiary of the South African Republic to the European Governments, has promoted a syndicate in which half the funds have been contributed by leading German financial houses. This syndicate has bought all the shares of the Mozambique Company, to which Portugal is about to grant a new charter to include the entire administration of Delagoa Bay, with control of the port customs.

❀

Attention has again been called to the active part which the Philafrican Liberators' League is about to take in the extirpation of slavery. The principal field of labor is the high table-land between Lake Nyassa and Benguela, a port on the Atlantic coast. The immediate objective point is the domain of the Ma-Kioko, a nation of hunters, metal-workers, and slave-raiders, who have thus far not been reached by any Christian agency. The plan of work includes the acquisition of fertile lands by concession and purchase. From these lands the evils of slavery, polygamy, rum, and witchcraft are to be excluded. Freed slaves and free natives are to be adopted by the governors of model Christian villages; the Africans will be educated in farming and handicrafts, and in unsectarian Christianity. Station work is divided into four main departments, agricultural, industrial, educational, and medical or charitable. A competent specialist is in charge of each. It is stated by the League that fifty million slaves are still groaning under the lash of brutal masters in Africa, and that half a million lives are annually sacrificed to the slave trade in that continent. Innocent girls are sold for vile purposes, and, with other slaves, are used as current money. The story is even told that slaves are not infrequently sold as food; at one place the people boasted that thirty slaves had just been eaten at the funeral of their chief. The European Powers interested in Africa have bound themselves to resist the slave trade, restrict the rum traffic, and aid all philanthropic enterprises. Taking advantage of this fact, the Philafrican League was organized last year, and has just been fitting out a party to go to Africa for the purpose of establishing the rescue stations above mentioned. Mr. Heli Chatelain, who has long devoted himself to missionary and scientific work in Africa, will be the leader of this party. The cause should have the sympathy and support of every lover of humanity.

❀

The temperance people of Stamford, N. Y., have been deprived of the fruits of their local option victory last spring, in a way that demands attention. The village of Stamford lies partly within the town or township of Stamford, and partly within the neighboring town of Harpersfield. Both towns voted no-license, with the result of a marked improvement in the good order of the community. Liquor, of course, could still be imported by those who cared for it, but the suppression of loafing and treating places greatly reduced the amount of drinking and drunkenness. The regular liquor element in the village was naturally dissatisfied with the outcome, and, aided by some unscrupulous boarding-house keepers and the president of the local railroad, who wished at any cost to make Stamford a summer resort, they secured the introduction of a special bill into the Legislature providing for a separate vote upon the license question by the village of Stamford. So quietly did the allied interests back of this bill work, and so powerful was their influence in the Legislature, that both the Senate and the Assembly had passed the measure before the general public in Stamford learned of its existence. The Local Reform League at once sent a delegation to Albany to call upon Governor Black and protest against the signing of the bill. This delegation received assurances, its members state, that the bill would not be signed. On the last day, however, that bills could be signed, the temperance people of Stamford were chagrined to learn that the Governor had

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affixed his signature to the objectionable measure. Indignant at the treatment they had received, they set to work to win the fight in the village, if that were in any way possible. An earnest campaign was conducted. The boarding-house keepers were referred to the success of Lake Mohonk as proof that many wealthy New Yorkers were attracted to places free from bar-rooms. Taxpayers were shown the economic loss of licensing the waste of thousands of dollars in the bar-rooms in order to realize a few hundreds from the State tax. All citizens were shown the moral evils that would result from the license policy. But the "practical" arguments carried the day, and the villagers voted, 143 to 117, to license hotel bars, in the hope of bringing to their village the money of wealthy summer residents, and of the drinking people of the no-license townships round about. The vote of the larger community to exclude the saloons has thus been set at naught, by the special act permitting the petty community to conduct saloons to the injury of its neighbors.

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Last week practically brought the Commencement season to a close. Harvard, Yale, Amherst, Dartmouth, Wesleyan, a few other important and many minor colleges, celebrated the annual event with the usual dignity, but with little that would notably excite popular attention outside the college world. One incident which will particularly interest those who read our Spectator's recent remarks on college degrees was the refusal by the Rev. James Allen, of Toronto, to accept the degree of Doctor of Divinity from Syracuse University. He objects to the granting of such a degree except to "men of very remarkable and distinguished ability and scholarship," in which list he does not believe that he should be included. At Harvard great applause met the announcement of the conferring of the M.A. degree on Mr. R. C. Lehmann, of whom President Eliot spoke as "a graduate of our sister university, and a man of letters, who has brought us from Cambridge and Oxford the best traditions of English sports." Harvard conferred the degree of Doctor of Divinity upon only one person—the Rev. Dr. Charles Cuthbert Hall, President of Union Theological Seminary; while Yale bestowed the same honor on four—the Rev. John Watson (Ian Maclaren), the Rev. E. S. Lines, Archdeacon Charles C. Tiffany, and the Rev. G. F. Moore. The degree of Doctor of Laws was conferred by Yale on Captain Alfred T. Mahan and Dr. T. Mitchell Prudden; by Harvard on Mr. John C. Ropes, Dr. J. N. Da Costa, and Augustus St. Gaudens. Certainly all these degrees just named were singularly well deserved and appropriate. The number of degrees conferred upon graduates at the large universities was great—Harvard alone has about four hundred new-fledged Bachelors of Art and Science. The general impression made by the reports from the colleges is that, notwithstanding the hard times, the educational interests of the country are prospering as they should, and that the colleges are constantly increasing in facilities for sound work as well as in the number of students.

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The past week witnessed the closing of the public schools of New York. Out of 1,885 candidates who presented themselves at the City College only 42 per cent. passed. It was said that the examinations were more rigid than in former years and the percentage higher because of the lack of space in the City College. There were 778 who passed the examination. Nearly 1,500 candidates from 62 grammar schools entered for examination at the Normal College; 628 passed. It is expected that a large percentage of those who failed to pass the entrance examination to the College and those crowded out for lack of room will enter the high schools open to the graduates of the grammar schools without further examination. In all 238 Normal School graduates have received certificates to teach from Superintendent Jasper, and these have the cheering consciousness that places are waiting for all of them. The supervisor of the free lecture courses given to the people under the auspices of the Board of Education has made his report. It is mainly due to Mr. Leipziger that this course was instituted, and his devotion has brought the astonishing results already reached. These lectures were established in 1889, 186

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lectures being given that year, which was considered wholly experimental. These lectures were attended by 22,000 people. The year just closed shows that over 1,000 lectures have been given, attended by nearly half a million people. These lectures were given in the public schools throughout the city; some of the best lecturers in the country have been employed by the Board; the stereopticon has been freely called upon.

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This school year has had the advantage of the benefits conferred by the Reform School Bill, the chief advantage of which was the abolition of the old trustee system, the many evils of which far outweighed its few possible advantages. These advantages have been fully retained in the appointment of inspectors. Fully two-thirds of the members of the present Board of Education of New York represent the reform element in New York municipal government, and are men pledged to carry out, in the spirit as well as the letter, the intentions of the recent bill embodying school reforms. Next year there will open in New York three new high schools—one for girls, one for boys, and one mixed school. The principals of these schools have been secured from cities where the public high schools have been brought nearest to perfection, and were chosen, not only for their scholarship, but for their experience in the particular line of work to which they were called. Nineteen new school sites have been chosen, and twelve buildings are to be enlarged. Teachers are now selected by a Board of Superintendents, and confirmed by the Board of Education. A Supervisor of Kindergartens has been appointed, and New York will in the future, if her citizens maintain the present degree of interest in public-school matters and determination to improve the educational system of the city, at last become one of the first cities in the country in educational matters.

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A well-planned effort is now being made in Boston to preserve a part, if not the whole, of James Russell Lowell's home, "Elmwood," in Cambridge, as a public memorial park. About $35,000 is needed in order to carry out the plan; of this sum the Park Commission of Boston has agreed to give one-third, and $5,000 has already been raised by private subscription. For the balance, the committee in charge has decided to appeal to the country, on the very just ground that such a memorial ought to have the support of National interest in one of the foremost Americans of our time. The committee contains such names as those of Mrs. Louis Agassiz, Miss Alice Longfellow, the Rev. Edward Abbott, President Charles W. Eliot, of Harvard, and Bishop Lawrence; contributions may be sent to William A. Bullard, First National Bank, Cambridge, Mass. We need hardly add that we think this plan of a Lowell Memorial Park ought to arouse the interest of every American who is proud of his country. Lowell was a poet, a statesman, and a citizen of the first rank, and his name and achievements gave a special luster to the name American both at home and abroad.

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It is rare to find the qualities of a great scholar and of a great teacher so happily combined as in Professor George M. Lane, of Harvard, who died in Cambridge last week, at the age of seventy-three. For forty-three years Professor Lane in his class-room taught, not merely with accuracy and thoroughness, but with the broadest culture and the fullest appreciation of what constitutes a liberal education. He became University Professor of Latin in 1851, and was made Pope Professor in 1869; in 1894 he resigned, and was made professor emeritus, but even after that time he continued to give instruction to some extent in the graduate courses. While he published little over his signature, his lexicographical work was of the highest value, and the world of classical scholars recognized him as an authority and critic of the first rank. For many years he had worked assiduously on a Latin grammar, which will probably be published soon. As a teacher he had the rare gift of inspiring genuine interest in his students, and of leading them into voluntary study and wide cognate reading. His knowledge of general literature and history was extraordinary, and he constantly used this knowledge in his profes-

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sional work delightfully and appositely. Personally he was a man of genial and lovable qualities—kindly, humorous, sympathetic. Anecdotes of his wit abound, but he never sank the scholar in the *raconteur*.

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The overthrow by the courts of the Florida law against schools where whites and negroes are taught together was but a temporary gain. The Florida Legislature, says the Springfield "Republican," is about to re enact substantially the old statute, avoiding only a technical point on which the courts pronounced against it. The text of the new statute is as follows:

Section 1. It shall be a penal offense for any individual, body of individuals, corporation, or association, to conduct within this State any school of any grade, public, private, or parochial, wherein white persons and negroes shall be instructed or boarded within the same building, or taught in the same class, or at the same time, by the same teachers.

Section 2. Any person or persons violating the provisions of Section 1 of this act shall, upon conviction thereof, be fined in a sum not less than $150 nor more than $500, or imprisoned in the county jail for not less than three months nor more than six months, for every such offense.

Inasmuch as the United States Courts have upheld the Louisiana law requiring colored people to travel exclusively in coaches separately provided for them, there is little chance that they will pronounce against the Florida statute. The fact that it is contrary to the spirit of the amendments to the Constitution adopted at the close of the Civil War does not make it contrary to the letter. The only appeal of final value is that which must be made to the conscience of the State. This appeal must be made largely through the Northern teachers, who, despite social ostracism, continue in the humble but morally exalted work of teaching the negro children; and these teachers must receive the support of all believers in human brotherhood.

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Already some 12,000 delegates have reached San Francisco to attend the sessions of the great Christian Endeavor Convention. Japan, China, and other distant nations send representatives, and every State in the Union has its delegation. A special correspondent will send The Outlook an account of the important and picturesque features of the gathering.

## "Resident Forces"

Professor W. Douglas MacKenzie, of the Chicago Theological Seminary, publishes in the "Bibliotheca Sacra" for July, 1897, an interesting article on "Evolution Theories and Christian Doctrine," being an address delivered by him before the Oberlin Theological Class of 1897 on the occasion of its graduation. It is in general sympathetic with, let us say, *a* doctrine of theistic evolution; entirely sympathetic with what Dr. MacKenzie calls the doctrine of "historical continuity." But he states with considerable effectiveness what is, perhaps, now the chief objection from the religious point of view to the doctrine of evolution—the objection to so much of it as affirms that progress or growth is due to "resident forces." We will let him state his objection in his own words:

That phrase, "by means of resident forces," is one to which exception of the most serious kind must be taken. . . . In that definition of evolution no man of science would understand by the phrase "by means of resident forces" this, that God is continually pouring the energies of his divine will into created forms, and carrying them forward to their further development. And men of science would understand that definition to mean that the evolution of any form of life takes place wholly by means of the forces already resident in the forms of existence which had been realized in the preceding stages of history.

We think that as matter of literary interpretation Dr. MacKenzie is mistaken, that Professor Le Conte and Professor Drummond, both of them men of science, do clearly understand substantially what Dr. MacKenzie says no man of science would understand by the phrase "resident forces," and that even Professor Tyndall implies that understanding, as a probable opinion, though not as a positive faith.

The theology and the science of the past have agreed in assuming, what we think the theology and the science of the future will agree in denying, that God sits apart from nature, and that there are natural forces and natural laws, independently of him. Starting from this assumption, of course theology has resisted bitterly every attempt to lessen the number of interventions in the order of nature, because the inevitable result was to lessen the evidence of a divine presence in the world. Nevertheless, both the religious

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and the scientific world have come to believe in a lessened number of interventions; until now science has reached, with practical unanimity, these three conclusions: first, that there is but one force, manifesting itself in different forms; second, that this force is never increased or diminished in amount, only varied in form; and, third, that this force, if we believe it to be directed to intelligent ends, is sufficient to account for all the phenomena of nature and life, so that there is no reason to believe in any interventions from without.

We believe that the theology of the future will frankly and gladly accept these conclusions, instead of resisting them and endeavoring to discover some evidences of interventions constantly lessening in number, if not in magnitude. It, too, will affirm that there is only one force, "the Infinite and Eternal Energy from which all things proceed." It, too, will affirm that this Infinite and Eternal Energy is never increased or diminished; that, in other words, God, who varies infinitely in his manifestations, varies in no whit in his real life. It, too, will affirm that there are and can be no interventions in this resident force, this Infinite and Eternal Energy, for if there were, there would be a second God, superior to the God who resides in the universe, and controlling him. And, finally, it will affirm that this Infinite and Eternal Energy is itself intelligent and beneficent—an infinitely wise and holy Spirit, dwelling within the universe, and shaping it from within, somewhat as the human spirit dwells within the human body and forms and controls it from within. Scientifically this is the affirmation that the forces of nature are one vital force; theologically it is the affirmation that God is an immanent God. "Resident forces" and "divine immanence" are different forms of the same statement.

According to this view, it is not correct to say that "God, the one Force, did somehow bring into being the earliest forms of matter with resident forces." It is correct to say that from the earliest time of which we know anything, God, the one Resident Force, has been shaping matter into its various forms. It is not correct to say that the "interactions of the various portions of this primeval matter did, by continuous and progressive changes, result in the production of all later forms of existence, including life and consciousness, reason and conscience." It is correct to say that all later forms of existence, including life and consciousness, reason and conscience, are the manifestations of His power and the revelations of His presence who is God, "the all in all."

Dr. MacKenzie's view is, if we understand him aright, rational and self-consistent, and it is one which many moderate anti-evolutionists seem inclined to take. This is, in brief, that, although material science has indicated, if not demonstrated, that there are no breaks, no interventions, in the continuity of cause and effect in the material realm, we must still believe that there are breaks, there are interventions, in the continuity of cause and effect in the spiritual realm. Yet it seems to us that, if we believe in one God—God of physical and material nature, God also of intellectual and spiritual nature—we shall be more and more inclined to believe that his method of work in the world is one, that he does not proceed in the two realms by methods which are inconsistent. And for this belief in the unity of method in the two realms we have apparently the authority of the Master:

> And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth of herself, first the blade, then the ear, then the full corn in the ear.

In this parable Christ appears to affirm that doctrine of spontaneity of growth, of growth from "resident forces," to which the anti-evolutionist objects as an atheistic hypothesis. "The earth," says Christ, "bringeth forth *of herself;*" and he declares this automatic character (for this is the meaning of the Greek word here used) of vegetable growth to be characteristic also of the growth of the kingdom of God. In the spiritual realm as in the material, the life is within; the force is vital, not mechanical. It is only as Christ is *in* us that we have any hope of glory.

Nor is this belief in God as a Resident Force in nature and a Resident Force in man inconsistent with the belief that the heaven of heavens cannot contain Him. The Divine Spirit which resides in nature and life may transcend nature and life, as the

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spirit which resides in the body transcends the body. The Divine Spirit which is manifested in all phenomena is more than the sum of all phenomena, as the human spirit which is manifested in all the activities of life is more than the sum of these activities. The belief that the Divine Spirit resides *in* the universe is no more pantheism than the belief that the human spirit resides *in* the body is materialism. This faith in the Divine Immanence, that is, in an Intelligent and Beneficent Will working in the so-called forces of nature, and sovereign in all the forces of human life, is neither atheistic nor pantheistic. Belief that all energies are vital is not belief that there are no vital energies. Belief that all resident forces are divine is not belief that there is no true Divinity.

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## Legislation for English Workingmen

A survey of the legislation passed by the English Parliament from the general election up to the present time, and also of the measures now pending in the House of Commons, seems to warrant the idea that there has been some arrangement between the Conservatives and the Liberal-Unionists as to the measures which were to have precedence in the early sessions of the Parliament of 1895. The Conservatives, as the dominant force in the Salisbury Government, have had the first innings, with the result that last year a measure for the relief of English landlords became law; while in the early days of the present session there were passed the long-promised and much-controverted measures for the relief of the Church of England schools. These are essentially measures of a Conservative type, and belong to the other end of the century, when the Conservatives had no other name than Tories. Now the Liberal-Unionists are having their innings. For the present, Mr. Chamberlain is dominant in English domestic legislation, and his hand is obvious in the two most important measures which will be passed before Parliament is prorogued at the end of July or in the early days of August.

One of these Chamberlain measures deals with employers' liability for accidents to workmen. The other is intended to shut out from the English markets any goods made in foreign prisons. Both measures were embodied in the legislative programme which Mr. Chamberlain put forward at the general election in 1895; and that these election pledges are now to be fulfilled, and that Ireland is next year to have a new system of local government, are proofs of the influence and weight of Mr. Chamberlain in the Salisbury Cabinet.

The Employers' Liability measure is the most important of the bills now pending in Parliament. It is, in fact, the most important industrial measure emanating from the Unionists since they amended the Mines Regulation Act in the Parliament of 1886–92. It embodies an entirely new departure in English labor legislation. Since 1880 England has had an Employers' Liability law, under which workmen who are injured by the neglect or carelessness of their employers can obtain damages in law courts. But it has never been claimed for the Act of 1880 that it is a success; and both political parties have unsuccessfully sought to amend the law. The Unionists were unsuccessful in 1888, when Mr. Matthews was Home Secretary; and in 1894, when Mr. Asquith was at the Home Office, the Liberals failed with a similar measure. The Asquith bill of 1894 passed the House of Commons; but it was so radically altered in the House of Lords that the Gladstone Government abandoned it, and Mr. Gladstone made his last great speech in the House of Commons in denouncing the Lords for their action in regard to the bill.

The Act of 1880 is a failure largely because of the doctrine of common employment, which makes it next to impossible for a workman to recover when the accident is due to the neglect or carelessness of a fellow-workman, as distinct from the neglect of the employer or his superintendent. This doctrine has deprived the Act of 1880 of more than half its usefulness, and has been responsible for the defeat of hundreds of workmen, or of their widows, when they carried their cases into the law courts. For ten or fifteen years the labor unions have been seeking to get rid of the doctrine of common employment by a statutory enactment, and in

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Mr. Asquith's bill of 1894 they came nearer to success than ever before or since.

The present bill leaves the law of 1880 untouched, and establishes a new system of compensation to workmen. It applies to workmen engaged on railways; to those in factories, which under English law include docks, wharves, warehouses, and most new buildings; to those engaged in mining and quarrying, and to those in engineering trades. Altogether it is estimated that six million workpeople will come within its scope. Under its provisions compensation will be general, without any reference to the doctrine of common employment or of contributory negligence. If a workman is killed by an accident, those dependent upon him will be entitled to recover compensation based on his earnings during the three years previous to his death. The minimum sum is £150 and the maximum £300. In the case of an accident resulting in incapacity, the injured man is to receive half his wages. To some extent the new plan is patterned after the German system of industrial insurance. It differs from that, however, in one important particular. The payments in compensation are not to come from a fund collected and managed by the Government. The employers will be responsible for the money, and the theory is that employers will insure themselves against accidents, much as, since 1880, they have insured themselves against claims under the Employers' Liability Act. According to Mr. Chamberlain's idea, compensation for accidents is to be made a general and regular charge on industries and provided for by employers just as they meet any other establishment charges. In cases of neglect or carelessness on the part of employers, workmen are not to lose their old remedy under the law of 1880. It is claimed for the new plan that it will put an end to most of the suits between employers and employed, and that under it every workman who is injured will be certain of compensation.

In and out of Parliament the bill is meeting with what may be described as a varied reception. Among the Labor representatives in the House of Commons, Mr. Woods and Mr. Broadhurst give it their approval. Mr. Burt, on the other hand, has not much to say in its favor, and insists that in the long run the compensation must come out of wages. Other Labor members urge that the bill does not go far enough, and should be made applicable to all industries. It is further insisted that it does nothing to diminish accidents, and that an employer who has insured himself against claims will take no extra precautions. Another argument is that the bill will work disadvantageously to the trade-unions; because men will not care to subscribe to the benevolent funds of the unions when they know that in the event of an accident compensation is assured. Among employers the coal-owners are most strenuous in their opposition to the bill. They assert that it will add twopence to the cost of mining a ton of coal; and mine-owners, unless they form a mutual insurance company, cannot protect themselves by insurance against a risk of more than £5,000 in any one year.

Although the opposition comes from many different quarters, it is not likely to kill the bill. Mr. Chamberlain first put forward the idea the bill embodies when the Asquith bill was before the House of Commons in 1894. In season and out of season, he has devoted himself to the plan with an energy which under existing circumstances can hardly fail to carry the bill through all its stages in Parliament.

Mr. Ritchie, the President of the Board of Trade, is nominally responsible for the bill prohibiting the importation of prison-made goods. But it is as much Mr. Chamberlain's measure as the compensation for accidents bill. The opposition to the second of Mr. Chamberlain's measures is that it is an entering wedge of protection; that the value of prison-made goods sold in England has been shown by a Parliamentary committee to be comparatively small; and that the bill will be unworkable. However this may be, the Government, with its majority of 150, is at the back of the Prison-Made Goods Bill; and, whatever may be its usefulness or value, England is about to follow the example of the United States and of Canada in the endeavor to restrict the market for wares made under the abnormal economic conditions which exist in connection with prison labor.

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## Irresponsible Temperaments

There is perhaps no one factor in the problem of living one's life and doing one's work of greater importance than temperament. When one sees the hosts of people who are practically the creatures and victims of temperament, one is tempted to change the Emersonian adage, "Character is destiny," so as to make it read, "Temperament is destiny." There are multitudes of people who see nothing clearly and distinctly because they see everything through the mist which rises from some peculiarity of temperament; who cannot look at any question disinterestedly and dispassionately because it touches their feelings or fortunes at some point; who can never, with a decisive sense of reality, see an event or an experience precisely as it occurred, and hold that image in the mind undistorted. There are hosts of people whose mental processes are vitiated by the influence and action of temperament; who, meaning to be thoroughly truthful, are never to be trusted in any statement of fact; whose very memories, without their knowledge, are at the mercy of their temperaments. The dramatic temperament especially requires the keenest development of the sense of reality. The tendency to see persons and events in dramatic positions and relations is fatal to absolute veracity unless it is balanced by thorough sanity of mind. The picturesqueness of this temperament, and its skill at making reports of conversations and happenings of all kinds interesting and striking, are delightful gifts, but they bring great perils with them. The person who has these gifts unconsciously groups the actors in the little drama, shifts the lights, and changes the stage for the sake of the effectiveness which is craved, and which becomes, in the end, a stimulant which must be obtained. Such a person is always unconsciously playing a leading part in the drama which she—if this person be a woman, as is often the case—constantly constructs. She is always giving herself the advantage of the moral situation; she is always putting some one else in the wrong. Her feelings envelop the facts; her egoism interprets her own action in its best possible light, and so she gradually constructs a veritable myth—a story which has a basis of fact, but no basis of truth. One who has seen this process go on, and has noted how memory itself gives back, not what it holds, but what is wanted, so that a lie is fashioned in essential unconsciousness, has trembled to think of the possible perils of such a temperament to its possessor and to others, and has realized the immense importance of making children not only the masters of their wills, but of their temperaments as well. The worst complications and the most heartbreaking experiences of life have often had their rise in the workings and distortions of an irresponsible temperament. There is no safety save in the ability to see things that touch us most keenly precisely as they are; it is always better to mortify ourselves than to lie about others.

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## The Spectator

The Spectator has often noticed the contrast offered between a well-filled car on the elevated railroads and the same car after most of the passengers have left it. While well filled, the car was like the preliminary moments of a young people's "party" in a country town—bolt-uprightness externally, and internal misery. When nearly empty of passengers, the car looked like the lounging-room of a college society. Some genius defined the American as "one who tries to sit on the small of his back," and the attitudes of the railway passengers in the freedom of ample space confirm the definition. The American, when he decides to sit down at all, does so with a thoroughness in keeping with his character; he sits down to stay—as a permanent settler, rather than as a colonial. Hence the Rocking-Chair, an institution valued sufficiently only by those who have been abroad. Rocked in the cradle of the deep, the chair itself needs no rockers, and the steamer-chair suffices; but once ashore, the true American pines for the cradle of liberty—the oscillating chair that permits him to keep moving though at rest. One family used to put young men to the crucial test of the rockers. The visitor was placed in a rocking-chair, but "if he rocked it was all up with him," explained a daughter of the house. Analysis of the test is unnecessary; it is sufficient to say that the forward young man was sure to betray himself. The Spectator recommends this device, but forbids ribbons and

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such adornments upon the chair, as these tend to interfere with the composure of the victim.

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While writing the above paragraph, the conscience of its author impelled him to give credit to the originator of the definition quoted, and to the first teller of the incident of the chair. But while the spirit was willing, the memory was weak. The Spectator cannot tell who defined the American, and he doesn't wish to bother the quotation-editor of The Outlook with so trivial a matter; as to the incident—isn't it from Mrs. Whitney's "We Girls"? Many of the most useful bits of garnered information must ever be handed on without tags—like the dog in the express-car who had eaten his.

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Not long ago there was passed on to the Spectator the inquiry, "Who said, 'The more I know of men, the better I like dogs'?" With that courageous readiness which meets all problems, the Spectator leaped into the arena, wrestled with reference-books, and emerged exhausted, with the answer that he didn't know. After all, there is little gained by attaching a local habitation and a name to airy quotations. They usually fit one's needs best when a little twisted by misquotation. For instance, the Spectator never liked the true version of the proverb about the Greeks. "When Greek meets Greek, then comes the tug of war," is a delightful bit of poetry; it is truly Homeric. One hears at once the clash of bronze and the whiz of darts. What can be said in favor of "When Greek *joins* Greek"—? There is nothing concrete about that. It suggests, rather, telegrams—"Will join you at Thermopylæ at seven sharp." No. The "corrupt" form is the true form; the *vox populi* remolds the halting utterance of the poet, and makes it universal. Take Shakespeare's "One touch of nature makes the whole world kin." As usually applied, the sentence is grand and ennobling; as it was written, it is pessimistic and depressing—for it means that the whole world is akin in weakness. Time and again this has been pointed out; but the world goes on superbly misapplying the words, and ignoring the shrieking critics crushed beneath its weight of ignorance.

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True proverbs seldom have an author; they are not the "wisdom of many and the wit of one." Both words and wisdom come from many. The Spectator has assisted, not only in the French sense, at a number of plays; and invariably the effective points are brought out only by the actual performance. Points and situations that seem irresistible in reading, fade into a dull gray before an audience; and some accidental happening—the stumble of Dundreary, for example—catches the light from a thousand eyes, and blazes into undreamed prominence. Accidents may, however, partake of the perverse; the Spectator read a story of Napoleon III. that can be brought in here without dragging by the heels. A triumphal arch was erected just after the vote that gave Louis Napoleon the Imperial crown, and beneath this the new Emperor was to pass. A local genius fastened a gilded crown within the arch, intending that as the Emperor passed below the crown should be lowered into view, surmounted by the inscription, "He deserves it." The carriage swings into place, the crowds cheer, the local genius touches the spring. But—the crown slips out, and the rope falls into a hangman's noose, and the inscription points the moral! Perhaps unwritten history would reveal a sturdy old republican at work behind the apparent accident above related; or, more likely, the story is simply picturesque fiction—one of the things that ought to be true.

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Returning to the subject of proverbs, it is allowable, perhaps, to offer a revision of the statement that "History is philosophy teaching by examples," a quotation of a quotation from Thucydides (see Bartlett). But the "original Greek" seems to say, "History is Philosophy [derived] from examples." and that is not quite the same thing, nor quite so good a saying. Actually, history is what has survived by accident; and the part played by philosophy is that of the restorer—the constructor of a consistent whole from scattered and shattered fragments. The Spectator has always longed for the discovery of the missing parts of some restored statue. He has a suspicion that the restorations would hardly be accepted as even passable substitutes. He also would be glad of the discovery of a perfectly preserved specimen of some prehistoric animal. The restorations made by learned professors somehow seem to smack of the laboratory. They are not convincing; one feels that they may have had scales where the professor has put feathers. Suppose the fossil remains of a peacock to be found far in the future by some Owen of the eightieth century. Does it seem likely that the reconstructed bird he would concoct would be worthy of Queen Juno?—is it not more likely that the creature of his synthesis would be some sneaking guinea-fowl? The Spectator once saw in manuscript the account of an occurrence he had witnessed; it was not grossly unlike the reality—simply

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turned inside out, so as to make the real hero of the incident come out second best. The Spectator wrote to the author, mildly offering his testimony. The author replied confirming the Spectator's account, but insisting that the incident go down to posterity as he had told it. "Otherwise," said he, "there will be no heroic deeds on that side." It was a matter of no real importance, and the Spectator held his peace; but henceforth for him History became "examples revised by Philosophy."

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To be truly interesting, History must degenerate into fiction, evolve into poetry, be condensed into a legend, and glorified in a mythology. All of these processes Macaulay detected in Livy, explained in the notes to his ballads, and kindly set forth as material for the Spectator's sentence at the beginning of this paragraph. Paul Revere, the Spectator learned not long ago, was an egregious failure. He was ignominiously captured by the British; and the clever companion who carried the news by leaping a stone wall and thus evading the enemy has been left to ride in the darkness of oblivion. No school-boys speak pieces about him, and none would listen if they did. The Spectator often wishes for the divine afflatus, so that he might be the poet of the unsung who should be sung. But perhaps another Spectator would then find as great injustice in the new canonizings. Of the taking of testimony there is no end—witness the discussions upon the strategy and tactics of the Civil War. After all, it is the privilege and the happiness of the Spectator to sit and enjoy the play—neither applauding with the claque nor hissing with the clique.

❀

# The Vacation Fund

The following letters will be read with interest by our readers. The first is from a New York working-girl who has worked since she was eleven, and has helped to keep a home for her widowed mother and younger brother and sister. Her reference to the New York houses will be appreciated by any one familiar with a New York rear tenement, placed behind a taller building in front and a building on the rear of a lot on the next street, with a space of two feet between it and the rear tenement. Two rooms in the top of such a house were this girl's home for fourteen years. The children in this family earned enough to move into a better house and neighborhood when it was too late for one of them, if not for two.

*Dear Friend:* You do not know what a lovely place this is, and how delighted I am with the place. The air is so pure and cool. My room is just lovely; it is called the Sunshine room. It has two windows which are draped with curtains tied back with yellow bows, a washstand with a toilet set bordered in gold, a table with a gold-bordered cloth, a yellow candlestick, a bed. I wish you could see me eat. I don't eat any breakfast in New York, and I do here. And, as a rule, I always get sick on the train; this trip I didn't. I only weigh ninety-eight pounds, but I hope to gain here. I have lost twelve pounds since —— died. I wished she could have come here; everybody seems to gain here. I never gain when I'm away, but I think I will here. I wish they would build houses like this in New York. How much better and healthier the people would be. I wish I was rich. I would build houses like this for the people, and not only think of myself and how to build to make the most money, and kill people. Dear friend, I hope you are well, as I am at present, all but the cough.

With love to you and good wishes, I remain

Your grateful friend, —— ——.

Santa Clara, Franklin County, New York, June 26, '97.

The extract from the second letter gives the report of the doctor who made the examination:

Her chest shows a very slight but unmistakable tuberculous process at the apices of the lungs.

The prognosis is of course grave, but far from hopeless. Her recovery depends on her constitution, which seems to be rather poor, the hygienic condition of her surroundings, her freedom from hard work and anxiety, and the faithfulness and intelligence with which she carries out the directions of her physician.

Many a case much worse than hers has been stopped, and I see no reason why we should not hope for as good results for her, if the conditions are right.

## THE VACATION FUND

### SPECIAL GIFT

| | |
|---|---|
| From an Unknown Friend | $5,000 00 |

### FOR VACATION EXPENSES

| | |
|---|---|
| Previously acknowledged | $3,101 33 |
| M. E. C., Roxbury, N. Y. | 2 00 |
| Second Church of Christ, Hartford, Conn. | 5 00 |
| Z. C., Taunton, Mass. | 2 44 |
| Opportunity Circle King's Daughters, Roseville M. E. Church, Newark, N. J. | 10 00 |
| H. B. J. | 5 00 |
| S. P. P., Piedmont, S. D. | 2 00 |
| School No. 8, Carlisle, Pa. | 1 00 |
| Miss C., Keene, N. H. | 10 00 |
| Mrs. E. C. T., Keene, N. H. | 10 00 |
| Miss J. E. B., Keene, N. H. | 10 00 |
| Bible Class Young Ladies' Institute, Windsor, Conn. | 8 25 |
| E. C. B., New Haven, Conn. | 5 00 |
| R. H. T. | 25 00 |
| A Friend, Cheshire, Mass. | 10 00 |
| Mrs. M. R. E., Burlington, Vt. | 5 00 |
| Silver Cross Circle of King's Daughters, Randolph, Vt. | 14 00 |
| In Memory A. W. M. | 10 00 |
| M. C., Highlands, N. C. | 5 00 |
| M. A. H., Highlands, N. C. | 1 00 |
| F. M., Norwalk, Conn. | 5 00 |
| G. S. No. 50 | 7 00 |
| E. C. L., Coxsackie | 5 00 |
| L. K., Englewood | 25 00 |
| E. B. K., E. Orange, N. J. | 25 00 |
| G. E. | 10 00 |
| Louise | 50 00 |
| S. R. H., Norwalk, Conn. | 5 00 |
| | $8,374 02 |
| Two Memberships | 2 00 |
| Total | $8,376 02 |

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# John Morley and Machiavelli

By Norman H. Smith

WHEN it was officially announced some time since that the Vice-Chancellor of Oxford University had appointed the Right Honorable John Morley, M.P., as Romanes Lecturer for the present year, and when further it was bruited abroad that Mr. Morley's subject would be "Machiavelli," we all knew that a literary treat of the first order was in store. The mere juxtaposition of the two names Morley and Machiavelli was entertaining and suggestive. In these degenerate days there is no name in English politics that so admittedly and so absolutely connotes all that is upright and all that is manly as the name of honest John Morley. Even here in Oxford, where his politics are in general held in hearty detestation, the worst that men can say of him is that it was a day to be deplored when John Morley left the fields of literature for the arid wastes of politics. As editor of the "Fortnightly" and the "Pall Mall Gazette," and still more as the writer of many books and literary articles of the finest style and workmanship, Mr. Morley had commended himself almost universally. But men of his courage and fiber were sadly lacking in English politics, and it would be hard to say whether his later or his earlier period has been a greater boon to the Commonwealth. He is in any case an excellent example of that class of scholar-statesmen to whom Dr. Fairbairn alludes in his interesting article on "Oxford and Jowett" in the current number of the "Contemporary Review"—"that beautiful compound, so distinctive of our English public life, of the statesmen who have not ceased to be students, and who have known how to beguile the tedium of the Senate, or the Civil Service, or the Bench by the cultivation of literature, preventing deterioration of mind in administrative work or in party strife by maintaining the studies which had been delightsomely pursued in the Oxford of their youth." During the comparatively brief period in which Mr. Morley has devoted himself to politics, he has been from the first in the foremost rank of the battle. Under two Liberal administrations he was Chief Secretary for Ireland, and his policy has always been the opposite of Machiavellian.

The scene in the Sheldonian Theater on the afternoon of the second of June was striking in many respects. Oxford was undoubtedly well represented by both residents and non-residents, and the welcome accorded to Mr. Morley was all that his warmest friends could desire. The theater was open a full hour before the time to commence, and it was well filled before Mr. Morley entered, clad in his doctorial crimson, and accompanied by the Vice-Chancellor and his mace-bearers. The audience rose and the men in the gallery cheered, and without delay the lecture began. As the lecture is by this time published in the United States, it is scarcely needful to make copious extracts; but it may here be noted that as printed—brilliant and epigrammatic as it is throughout—it necessarily fails to convey much of the charm and force of the spoken word. We all felt the subtle influence of a man of strong and marked individuality, who was a master in the art of speech no less than in the art of thought. The sonorous cadences of that voice, and the fine humor of many of the incidental allusions, will be sought after in vain in the printed volume. After referring to the remarkable vitality of Machiavelli's "sinister renown," and the universal hatred displayed towards him by men of all parties and all creeds, Mr. Morley turned to the consideration of Machiavelli's active life in council-chambers, camps, and courts, and the reflex influence of this earlier period of activity upon the later period of enforced seclusion when his serious writing was done. In passing, a scathing picture of those evil days in Italy was drawn—when private depravity and political debasement were contemporary with one of the most brilliant intellectual awakenings in the history of the Western world, and when politics and theology alike were divorced from morals. "Only a giant like Michelangelo escaped this deadly climate."

Machiavelli's merit, said Mr. Morley,



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in the history of political literature is his method. He based the consideration of politics upon observation and experience. Here followed a brilliant characterization of Machiavelli's method and style. "He has the highest of all the virtues that prose writing can possess—save the half-dozen cases in literature of genius with unconquerable wings—he is simple, unaffected, direct, vivid, and rational. He possesses the truest of all forms of irony, which consists in literal statement, and of which you are not sure whether it is irony or *naïveté*. Nobody has ever surpassed him in the power of throwing pregnant vigor into a single concentrated word. He uses few of our loud, easy words of praise and blame, he is not often sorry or glad, he does not smile and he does not scold, he is seldom indignant and he is never surprised. He has not even the mastering human infirmity of trying to persuade. His business is that of the clinical lecturer, explaining the nature of the malady, the proper treatment, and the chances of recovery. He strips away the flowing garments of convention and commonplace; closes his will against sympathy and feeling; ignores pity as an irrelevance, just as the operating surgeon does." Yet this Machiavelli, who prides himself on seeing nature as it is, sees only half of it. He lived in an evil atmosphere, and his estimate of mankind was low. He had no faith in human progress. To him the world grows neither better nor worse. The ruler must take men as he finds them, and build on this foundation. To him the central secret of the ruin and distraction of Italy was weakness of will, want of fortitude, force, and resolution. The one end is to save the State. "Reason of state" is the one adequate and sufficient test and justification of the means to that end. There are some good qualities which the ruler need not have; still he should appear to have them. It is well to appear merciful, faithful, religious, and to be so. Religion is the most necessary thing of all for a prince to seek credit for. But the new prince should know how to change to the contrary of all these things, when they are in the way of the public good. These maxims, and many others like them, shock us all nowadays—yet, said Mr. Morley, with no little significance, in one sense we are shocked in proportion to our forgetfulness of history. Some pertinent examples—William the Silent, Henry of Navarre, Elizabeth of England—followed. In all ages and countries we find that "reason of state" has constantly predominated. Yet "the world, in spite of a thousand mischances, and at tortoise pace, has steadily moved away from Machiavelli." The modern conception of a State has long made it a moral person, capable of right and wrong. Civilization advances exactly in proportion as communities leave behind them the violences of external nature, and of man in a state of war.

The application of moral standards to statecraft in Machiavelli's judgment is as little to the point as it would be in the navigation of a ship. The effect was fatal even for his own purpose. Where he failed, John Calvin—"with a union of fervid religious instinct and profound political genius almost unexampled in European history"—almost at the same period triumphantly succeeded at Geneva. Mr. Morley most carefully avoided all allusion to current politics, but the whole lecture came with tremendous force as a lesson bearing immediately on many problems of to-day. "It is true to say," said Mr. Morley, as he concluded, "that Machiavelli represents living forces in our actual world." "This is because energy, force, will, violence, still keep alive in the world their resistance to the control of justice and conscience, humanity and right." No doubt the lesson is timely, and no doubt many in that splendid audience found food for thought. As we came out, a lady who has lived most of her life in South Africa remarked to me that she could not refrain from thinking all the time of Cecil Rhodes. Others thought of the Kaiser Wilhelm, and others again of certain leaders of our own day nearer home.

Whatsoever the innermost thought and feeling may have been, the audience burst into ringing cheers as Mr. Morley left the rostrum. The other Romanes lecturers thus far have been Mr. Gladstone, Professor Huxley, Professor Weismann, Mr. Holman Hunt, and Bishop Creighton; but for brilliant effect and solid worth no one of them has surpassed the lecturer of 1897.

Mansfield College, Oxford, England.

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# Women and the Schools

By a Denver Woman

A FEW years ago our own inquiries and the suggestions of a few men convinced some mothers of Denver that we were capable of giving definite assistance in school work. Our first work was the establishment of free kindergartens. After a long-continued effort on the part of some of our best citizens, men as well as women, our State school law was so amended that it became possible for any school board in the State to include in its work the giving of kindergarten instruction to children of from three to six. In some districts in the State no regular kindergartens were opened. But even in such districts much of the work and much of the spirit of the kindergarten was gradually taken into the first or primary grade, and with such success that a thoughtful person stops to consider before giving preference to kindergarten work pure and simple over first-grade work touched and improved by kindergarten methods.

At this point the mothers of the city wisely stopped to consider well before taking other things in hand. They soon lit upon the fact that parenthood is not looked upon as a profession. Some of the great universities, to be sure, claim that they oppose co-education on the ground that men and women should receive education different in quantity or different in quality; the reason for this difference being that a man should be educated for active life and a woman for motherhood. And yet, in spite of this view, no especial instruction seems to be given for the making either of better fathers or of better mothers.

We found that the mother is expected to look after her children's food; that she is permitted to have very positive ideas regarding the amount and kind of food suitable for her family; that she is not satisfied, if she enters politics and helps elect the city officials, to leave to them the appointment of meat, fruit, and milk inspectors, and to put the whole matter of food for her family in their hands. She attends to the details of these matters herself, in spite of the existence of the city official. She does not, to take another example, go to the seamstress and say: "Here is a dry-goods store and here are my children: dress them." She decides, or helps to decide, the form, color, and texture of the family clothing. She tries, or thinks she tries, to dress them fashionably, suitably, and healthfully. Sometimes, perhaps, she reverses this order and tries to dress them healthfully, suitably, and becomingly. The individual mother and society at large both recognize this as the mother's proper work. She has positive views also on the religious education of her children, and this field for work also is recognized as being the mother's by privilege as well as duty. Why, then, is it a different matter when we come to the mental side of the child's life? After a mother helps to elect a school board, which appoints a superintendent, principals, and teachers, she is expected to approve their work, to support them, and to supplement their work. But she is not expected to have a voice in selecting the kind or amount of school work given to her children. Having this fact in view, we asked ourselves this first question: "Are we satisfied with the manner in which the children spend their school hours?" We found we were not. A few among us signed a request for better and more nature-study in the primary grades. We never knew just why we made this our first point of attack; perhaps it was because some of our so-called troublesome boys spent much of their time out of school in the fields, watching ants, prairie-dogs, etc. We were called "faddists," and met with many kinds of opposition. In spite of obstacles, however, the work slowly but surely progressed. While school authorities, as a rule, resent any kind of suggestion or criticism, there are always a few progressive and intelligent grade teachers who respond to the suggestions of the mother's head and heart. It is an undoubted fact that the brains of our schools are found in the teachers of the grades.

We continued our investigations by studying, visiting, or reading reports of



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school work in this and other countries; we invited teachers, individually, in groups, and *en masse*, into our homes and clubs. We found among them interesting and cultured men and women. In spite of all we did, however, mothers, as a whole, were no more than visitors in the schools. At last, in one small group of teachers of one school, whose work and ability we in the main greatly respected, we made bold to suggest a mothers' meeting, to be held some afternoon after school in the school-house. Up to this time not one parent had ever been consulted regarding the work of the school. Of course a backward pupil occasionally brought a note home, telling of his failures, and intimating that the home was expected to do what the school undertook to do and failed in doing. In the eyes of the school administration it seemed always to be the child's fault if he failed. We have never found a case, save one, where the teacher was recognized as a factor in the child's failure.

Our first mothers' meeting was devoted to work in nature-study. With bananas in our hands, the work was given as to a class of younger pupils. Sentences were made up by each pupil, written on the board, and then mimeographed and used for a reading lesson. Later we took the robin and other spring birds. Some of our teachers who have been trained under Colonel Parker were among our most enthusiastic workers. In their school-room practice they co-ordinated the details in several subjects, thus saving time, and enabling them to do not only the work laid down in the Manual, but also to allow the child to fill his mind with observations of the world around him and with choice bits of literature, and to fill his heart with uplifting impulses and influences. This first meeting was a great success; this we all realized. But we were not confident of ourselves; so we could but feel our way along from time to time as the joint wisdom of teachers and patrons suggested.

Upon different occasions articles were read from such authors as Henderson, Rice, Hyde, Barnes, and Search. The discussions were very profitable. We had the help and co-operation of teachers and mothers, and were most fortunate in having interesting and interested and helpful librarians, who gave us every possible aid by lending books, making plans, and then helping in their execution. These latter gave us talks on various subjects from time to time in connection with books and their use, and, largely through their influence, small collections of books for reference and for supplementary reading have been placed in the different school buildings; through them we have also the use of simple collections of pictures. We mothers have come to recognize the library as the best single factor in modern education.

Our work has been fragmentary. But we have at least learned from the mothers themselves what they consider their own deficiencies regarding school work.

We have no longer, in the particular school referred to, the old marking system, which develops an undesirable rivalry among pupils. The tendency is toward individual work, in which each pupil is judged by his efforts as well as his attainments. This seems only just to the yet undeveloped child. We are now working on an outline of study which we hope will avoid some of our present objectionable methods and encourage more of the desirable ones. The principal features of this outline are:

1. More and better help for the individual teacher; that is, constant instruction of teachers by experts in all kinds of educational work.

2. Fewer children in a class; leading to grouping and individual work.

3. Mental work condensed and co-ordinated, giving more time for physical, manual, and ethical work.

4. A better, broader, and more definite plan in ethical work.

We shall arrange a suitable list of topics, with reliable authors, on the subjects we have taken up. This list is to be printed the first of the coming year, so that mothers may read and study at home, coming together at the school-house once a month for discussion. In this way we hope that a mother who is taking a child through the first eight or nine years of school life will have a somewhat thorough and fairly logical idea of the best thought and best methods of the present educational world; and we hope the next generation of home-makers may be professional home-makers, and not satisfied with

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the inadequate work and ideals of the present generation of parents.

Beginning with the kindergarten, we ask for higher ideals regarding healthy habits in food, clothing, and work. We are working for a cultured heart and an educated mind and a well-kept body. We cannot go into the individual home; but through mothers' meetings and through school work we may influence the home of the future. Too much time has been wasted in attempting to pass responsibility back and forth from home to school and from school to home again. It is time to talk of the privileges, not the duty, of home and school, and to let the person who sees the need immediately try to meet and satisfy it, rather than to pass it on to some one else.

In our work thus far the class most helped has been the class most needing help—the mothers. We hope to come into the possession of our kingdoms, the home and the school, until the poet's line is verified: "Our mothers make us most."

# The Message of the World's Religions

## II.—Buddhism[1]

By Professor T. W. Rhys Davids, Ph.D., LL.D.

Oxford University, England

THE future Buddha (the founder of the great system of religion and philosophy which we call Buddhism, and which he called the Dhamma or the Norm) was born in the sixth century B.C., in a noble family of Aryan descent, then settled at a place called Kapila-vatthu, near what is now the boundary between British India and Nepaul. How, in his twenty-ninth year, he left his wife and only child and went out into the wilderness to become a homeless wanderer; how he spent six years of probationary studies into the mysteries of life; how, after much mental struggle, he at last deemed himself to have discovered the solution of that mystery, and came forward as a teacher of the new doctrine; how he founded the Buddhist Order, that oldest and most influential of all mendicant Orders; and how he died peacefully forty-five years afterwards, is now well known to all. What we have to consider for a short space are the salient features of that philosophy of life which he set forth.

When he began to think, it was not so much the fear of the gods that most filled with awe the minds of previous thinkers, as the fear of transmigration. The belief in the transmigration of souls, everywhere a part of primitive animism, had then acquired in the valley of the Ganges a power and a vitality much greater, much more influential, than it had at a similar stage in the religious evolution of other ancient peoples. Very real, very constantly present to the minds of ordinary men, the idea filled the heart of the more thoughtful with a vague dread of the future. How was this transmigration to end? Where, even after endless æons of different lives in different bodies, could the soul look to find rest and peace at last? Even a rebirth in heaven offered no security. For the gods and the angel-spirits, however long the duration of their bliss, were doomed to fall, in their turn, from their high estate, and be reborn, according to their deeds, in other bodies.

The most imaginative and poetic thought they had found a way of escape. They postulated a god, higher than all other gods, a personification of the mystic words of the ancient sacrifice, Brahma, in whom all else that lived found its life. The logical conclusion was further drawn that all matter also was derived from Brahma, was Brahma. It is an error to trace back into pre-Buddhistic literature the notion of an absorption after death into this all-pervading deity. It was enough for the thinkers of that day that the man who, in this life, realized the identity of his own soul with Brahma, would, when he died, go to the Brahma world,

[1] The first article in this series, "Judaism," by Rabbi Gottheil, will be found in The Outlook for June 19.

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and thence never return, never be reborn. Thus, and thus only, was a firm resting-place to be found. The peace realized already in this life as a consequence of the sense of identity with God would never pass away.

This theory, though common to various schools among the Brahmins, was confined to the few. It was taught, in poorest hermitages, as a mystery attainable only by the select, the deepest thinkers, and even by them only by the grace of God. The mass of the people, when they thought about such things, were content, as we see from the funeral ceremonies, to look forward to a rebirth among the departed fathers in the world of the gods. The more religious thought to make this end more sure by careful observance of sacrificial rites and customary duties, or even, in extreme cases, by ascetic practices of various kinds. But just before the rise of Buddhism there had been, due greatly to favorable political and economic conditions, a remarkable increase in the popularity of all sorts of theosophic speculation; and numerous teachers, not by any means always Brahmins, were posing as sophists, and as teachers of new things.

Under two such teachers the future Buddha at first, immediately after his renunciation, studied. But, being dissatisfied with their teaching, because it dealt more with the attainment of self-induced trance than with the ethical training he desired, he left them, to work out the question by and for himself. We cannot, therefore, be surprised to find, either, on the one hand, that the system he afterwards put forth bore evident traces of the previous speculation, or, on the other, that it differed so greatly from that speculation in matters fundamental that it stamps him as the most original of all the leading religious teachers of the world.

His system aims, like the previous ones, at salvation from transmigration. But he went behind transmigration. Why did they all dread this endless transmigration unless renewed becomings meant also renewed sorrow? The object to be aimed at must, therefore, be, above all and after all, the conquest of sorrow. But what is sorrow other than a subjective feeling, an experience of one's own mind? It is the separation from the loved and liked, the enforced union with the dreaded and disliked, the sense of wants unsatisfied, the sense of growing old, of decay and death. Now, all these are found wherever a separate individuality is found. And that is the reason why these constant becomings, these reiterated rebirths (which always involve a separate individuality) are bound up with sorrow.

What brings all this about? It is the unsatisfied longings at the moment of death that cause the rebirth. (Here the Indian thinker agrees, not only with his own predecessors, but also with Plato.) And these longings are, always and only, of three kinds—the lust of the flesh, the lust of life, and the love of this present world. To lay these, then, aside, to get rid of them, to become free from them—that would be the means to the end that all the religious thinkers of that day equally desired.

But these ignoble longings are also things of the mind, the outcome of a man's own heart. The way, then, and the only way, to the conquest of them must be the conquest of one's own heart by the cultivation of the opposite dispositions. No theosophical speculation, no views about one's soul, no hopes of a future life, no sacrifices, no penances, no external aid, can here avail. Nay, more than this—reliance on one or all of these expedients only serves to turn the attention away from the only useful struggle, which is the struggle after self-conquest. The other, then so popular, methods are all worse than useless, they are actually pernicious.

Now, self-conquest is not so easy. It must be carried on gradually, and according to a system, or the intellectual and ethical effort will be vain. The system put forward by the Buddha is well known as the Noble Eightfold Path (in Pali the Ariyo Atthangiko Maggo), that is to say:

1. Right Views.
2. Right Aspirations.
3. Right Speech.
4. Right Conduct.
5. Right Livelihood.
6. Right Effort.
7. Right Mindfulness.
8. Right Rapture.

To have reached the end of this eightfold path, to have made each of its eight divisions part and parcel of one's own nature, to have *become* all that it implies, is Arahatship or Nirvana. And the unshakable emancipation of heart which the

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Arahat then enjoys is described as the aim and the essence, the pith and the goal, of Buddhism.[1]

How tame it must have seemed, how empty, how pale, compared with the sacrificial rites, or the elaborate penances, or the high-flown theosophies of the other religious teachers! One can almost hear the sneer of the worldly-wise superior person of that day against the "platitudes of the Noble Eightfold Path;" one can almost feel the want for something more supernatural, more striking, that would at once be felt by the theosophists on hearing the simplicity of this new doctrine.

Whether one agrees with Buddhism or not, it is easy to see that these objections, at least, are unfounded, exaggerated. It may be a platitude that every man ought to have right views. It is not a platitude —most men would deny it (and none more contemptuously than the superior person)—that every man ought to have right rapture. It was not only not a platitude, it was either a colossal blunder or a new truth of the very greatest weight, that salvation was to be sought in a state of mind, and in that only. Whether right or wrong, no one in the history of the world had hitherto put forward such a doctrine. And it certainly was not a simple matter that these eight, and just these eight, should have been held to be, in themselves, sufficient. Nor was it so simple even to grasp what the eight points, thus deliberately chosen, actually did, and did not, include and mean; still less what the Path, as a whole, leads up to and involves. Whatever else it was, early Buddhism was a most original, a most carefully thought out and balanced system.

This system is explained in the collection of 186 Dialogues of the Buddha preserved to us in the Buddhist sacred books. The forty-third of these Dialogues is devoted to the elucidation of what is meant by right views. It will be well, even only as a specimen, to set out in detail what this elucidation is as explained in the ninth of the Dialogues of lesser length. And, first, the man of right views understands what is evil and what is good, and the roots of each. And, again, he knows what are the four bases of bodily and mental life, and how these bases come into action and afterwards cease. The four, it may be mentioned in passing, are food, contact (through the senses with the outside world), mental activity, and consciousness. There is no mention either of Brahma or of a soul or of intuitive ideas. As a consequence of this knowledge, the disciple gets entirely rid of sensuality and of ill will toward other beings, for he roots out of his heart the tendency toward the pride that arises from the belief in an ego; and thus, conquering delusion and gaining wisdom, he, even while yet in this present world, makes an end of sorrow.

And, again, he knows what sorrow is, and its origin and its cessation—how it is bound up with the temporary individuality resulting from the evanescent union of the five groups of bodily and mental qualities (which go to make up each individual); how it results from craving, and ceases in Arahatship.

And, again, he knows what old age and death mean, the getting aged and broken and white and wrinkled, the approaching end of one's allotted span of life, the breaking up of one's bodily organs; and the fall out of the class of beings to which one belongs, the disintegration of the five groups, the vanishing away from the sphere that one has filled—how both of them, death and old age, come from birth, and how both are overcome by Arahatship.

And, again, he knows about birth and becoming, and about the grasping and thirst from which they come, and how all of these cease in Arahatship.

And he knows about the sensations and about the ideas that follow thereon, how they arise and what they lead to; and about name, and form, and consciousness, and mental predispositions; how all have their root in ignorance, and how ignorance can be analyzed ultimately into the four great evils—lust and becoming, delusion, and unwisdom. When he knows all this, then is his insight right, his views are straight, and endowed with an abiding trust in the truth; he has entered into the realm of the good law.

It may safely be said that no one, if asked to define right views, would give precisely this explanation. We have here unfolded to us what was then, and what is still, a new and original view of the mys-

[1] Majjhima I., 205.

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tery of life. The "soul" theory, which lies at the basis of all other religious systems, is conspicuous only by its absence. And there is no reference to any final causes. There is, indeed, a constant reference to causes and effects—very often of a kind that must seem strange, and at first sight almost unintelligible. But the main thesis is that life is the result of a temporary collocation of conditions that are always changing and are constantly tending to dissolve. To be able to trace the rise of any one state from the immediately preceding one is part of "right views." To be able to explain the ultimate and necessary first cause, or causes, is no such part. It is implied (and is elsewhere explicitly stated) that to have views about ultimate questions is a positive danger, inasmuch as it leads the man who holds them to rest on them without paying that strict attention to the immediate causes that it is so important for him to grasp.

But the inevitable limits of space preclude any further comment on this statement of the right views that are the first thing necessary to the Noble Path. The right aspirations are explained in the twenty-ninth Dialogue. Lowest of all comes the aspiration after a sufficient livelihood, and the regard and respect of one's fellow-men. Better than this is the aspiration after rectitude of life. Better again than that is the aspiration after the rapture and the mental peace that arise from the insight of meditation. Still better is the aspiration after certainty of knowledge. And best of all is the aspiration after that emancipation of heart that, first obtained as a temporary, momentary state, may by continued effort be made a permanent part of one's very being. That is the thing—this unshakable emancipation of heart—which is the meaning, and the pith, and the end of the whole matter.[1]

The interpretations of right speech and conduct and livelihood and effort are not so different from the ordinary meaning attached to similar expressions in the West. But they leave out everything not in harmony with the above. Right livelihood, it may be added, involves, among other things, that it brings hurt or danger to no living thing—a far-reaching ethical proposition that, if rigidly observed, would play sad havoc with many modes of livelihood highly honored in the present social conditions of the West. Right effort has, of course, nothing to do with getting on and making money. It is a never-flagging activity of the mind directed to ethical ends. And the important place it occupies in the "Path" is in striking contradiction to the constant hints in popular literature at the apathy and the idle, dreamy sort of existence supposed to be characteristic of Buddhism.

Right mindfulness would be almost inevitably misunderstood by Western readers without the aid of commentary. It means a constant presence of mind in all the ordinary acts of life, never for one moment forgetful of the real facts of the subjective and objective phenomena that are ever passing before one's mental vision. This is set out in detail in many passages in the Sacred Books, and two of the Dialogues are devoted exclusively to it. There it is laid down that this constant mental alertness is the only method for purification, for getting beyond grief and woe, for putting an end to sorrow and suffering, for the realization of Nirvana.[1]

Finally, right rapture is the peace of heart which follows on the sense of victory gained; and is realized by that steadfast concentration of mind in which the sense of "This is I" and "This is mine" has been finally got rid of and overcome.[2]

The system is pieced together like a puzzle. Each detail is only really mastered when its particular place in the system is kept before one's mind. An exposition confined to the necessarily narrow limits of such an article as the present one can attempt to deal with only the more fundamental and general features of the scheme. To any one who will study it, it is full of suggestion for practical application in the ethics of to-day. And its great value is the aid which it affords to the student of the comparative history of the development of human thought.[3]

[1] Taken in abstract from Majjhima I., pp. 192-197, where the reference is to members of the Order.

[1] See, for instance, Majjhima I., 55-63.

[2] Compare Anguttara III., 32, with Milinda 325, and Samyutta IV., 297, 350, and Dhamma Sangani 11, 15, 24.

[3] Further information will be found in my just published "American Lectures," and in the authorities there referred to.

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# Her Only Love

By Th. Bentzon[1]

Translated from the French by Bellina Phillips

SHE is a tall, dark girl whose beauty disappeared long before she was thirty, driven away by her painful thinness; she is an old maid, for already more than one silver thread shows itself in the smooth bands framing her forehead in the old-fashioned way. Yet her black eyes burn more ardently than ever under the long lashes that sweep her pale cheek like a silken fringe, and her smile, which was always slow and rare, has assumed an indefinably pathetic expression which makes one pause and ponder.

I knew that smile when it was a mere child's smile, and from year to year I have noticed all the sadness, as well as all the sweetness, that experience has added to it.

Louise Férou, Mademoiselle Louise, as they call her in her neighborhood, ordinarily says very little, except when a great tide of feeling carries her away; but all her words would say less about her secret than the involuntary avowal of her sensitive lips, which quiver, palpitate, and tremble so easily; thereby, in spite of her silence, betraying all that she would wish to hide.

That poor workwoman in her shabby clothes leads a sublime and agitated life alongside of her apparent daily one, in which nothing ever happens. In short, she has loved, she still loves after the manner of those mystics possessed with the madness of the cross; but this love, all made up of self-sacrifice, did not wing its way to God, nor did it alight on a man; it assumed all the characteristics of the most exalted motherhood in this virgin, expecting no reward and receiving none.

A very simple story, this of Louise, and, alas! a too frequent one: wretchedness in a joyless home; a father who was neither good nor bad, a skillful workman at times, but he kept on drinking more and more, and when drunk he fell below the level of brutes. Then the mother went about lamenting confiding her griefs to her neighbors. Little Louise had heard the same refrain ever since she could catch the sense of the words: "All was going from bad to worse. His money, as fast as he earned it, went for drink—bad stuff that poisoned him; everything is so adulterated nowadays!" And she—the wife—was beaten, insulted, condemned to give birth to puny children who died while they were out at nurse, no one knew why! Even those she had tried to nurse herself had died.

"It was no wonder, considering her everlasting troubles!" she said. She never had a moment's quiet or peace. There was hardly any one except the little one to bring home a few sous regularly—a brave little girl. The woman to whom she was apprenticed, while she got more out of the child than was her due—employers are never just—still sometimes gave her a trifle; and, besides, errands to customers' houses now and then put a small coin in the way of those who run them.

Louise, bareheaded in all sorts of weather, ran about enough to wear out her feet, while waiting to be allowed to wear out her little, red, chilblained fingers with sewing; and all her little gains were handed over, without the subtraction of the least coin, to Madame Férou, who always limited herself to the same thanks: "Ah! if your father only cared!"

"Yes, if father only cared!" the child would repeat, when, tired out at night, she tumbled on her corded bed. And a dull rage against her unworthy father's vices used to overcome her, mixed with a sort of contempt for her ever-complaining and inefficient mother's weakness. She knew how to protect her, nevertheless, for the drunkard was afraid of nothing but the unflinching look of two big black eyes fixed on him as on a mad dog, and that little voice which said: "Come! Get to bed quickly, and let us sleep; you can finish smashing the chairs to-morrow!" That confident and intrepid little voice, though it was so shrill and

[1] Madame Thérèse Blanc.



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thin, covered up his oaths and stammerings, and made him obey.

What became of filial respect in the midst of all this? Alas! it had never entered into consideration. The plain law, "Honor thy father and thy mother," is a beautiful law, but it is not always practicable. Louise would have found it more difficult to carry out than any one else, although she was ready to kill herself working to feed those who so little deserved to be honored. Besides, work was not disagreeable to her—on the contrary. Her daily task took her away from her sordid lodgings, where a worn-out woman's carelessness allowed disorder and untidiness to reign supreme. It was a treat to breathe fresh air while running on errands, even with a heavy box on her arm, especially when she could manage to spend five minutes of delicious loitering on the bridges. For, all unconsciously, Louise felt the beauty of the incomparable quays along the Seine and their changing aspects at all the various hours of the day. She often leaned on the parapet to look around with a strange delight in her heart, now glancing at the gray outline of the towers and belfries of old Paris in the gray mist, now at red sunsets against which false minarets loomed in bold Oriental relief—she did not call them minarets, yet their strange look made her travel very far—oh, so far! But what she preferred above all else was the river itself, the water with its silent agitation and its great swirls of *moiré* widening and multiplying in the sun. Long afterwards she acknowledged this. "Yes, it was the river that made me lose most time; there is no worse counselor; one could grow numb for hours at a time just looking at it glide past, so softly, without anything hurrying it. It seemed to get into my eyes, into my head, and carried me away like a straw."

The river and flowers. . . . In spring, when the chestnut-trees unfurled their white plumes, Louise used to go far out of her way to greet their appearance in the Luxembourg and Tuileries gardens, and then found fault with herself for having robbed her mistress of her time; for she had those qualms of scrupulous honesty which, in default of other delicate feelings, are much more frequent among common people than in society. She loved flowers too much! The perfume of invisible lilacs breathed over a garden wall was enough to make her feel happy, and the few pennies levied on her salary for her personal expenses at very distant intervals never went but one way—for the little bouquet of violets which rolled by so temptingly in a hand-cart. She used to keep it a whole week in the folds of her dress, even when it was faded and withered; it represented all that was delicious, all inaccessible superfluity.

Many things that Louise has unconsciously told me, in her often incorrect language, which at times nevertheless contained perfect discoveries in picturesque expression, about what was beautiful and poetic in her neglected childhood, might seem improbable to those who do not know how near the Parisian workwoman is to being an artist, by the keenness of her impressions and the subtlety of her taste.

Her years of apprenticeship were not her worst; far from it. The badly ventilated, overheated workroom, with its heavy atmosphere, its unwholesome contacts, came later on. And every evening there was that abhorred return to the hideousness of family life. If the sound of a quarrel did not reach her as soon as she came to the staircase, Louise made up her mind, with all the calmness of accepted habit, either that her father was dead drunk, or else had not come home, which meant that she would have to run to the station-house next morning and claim him. More frequently Férou was making a racket, and she had to save her mother from being beaten black and blue, though she was so tiresome, she had to confess it to herself, so wearing with her everlasting and useless recriminations! To do that she would boldly thrust herself between the victim and the raised fist, which, however, had never fallen on her slender little person. The black eyes certainly had a magnetic power. Still, while she protected her mother against her father and her father against himself, Louise, her heart sickened with disgust, loved neither of them.

Yet she knew what it was to love. She had loved with all her heart a tame sparrow, which would perch on her shoulder and come hopping to get a crumb of bread from her lips; she had loved it and

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bemoaned its loss, for, frightened by the father's stupid anger, the poor little thing had flown away one day, and was not able to recognize, once it was out in the dark yard framed by uniform buildings, the window where its cage swung. Louise could still remember long afterwards, with an intensity which brought the tears to her eyes, the despair she felt at finding the empty cage, and the heartbreaking uselessness of the bunch of chickweed brought home as a titbit, and the sleepless nights during which her lively imagination had pictured all the perils, all the tortures, which await a tame sparrow pursued by cats and pecking at every window-pane. For months she thought she recognized her pet in every sparrow she met; and then she swore to herself that she would never have another companion—she had suffered too much at losing it.

That sparrow had her first love; she thought that it alone had deserved it. Her workroom associates did not please her much; she did not like the secrets they whispered to each other so suspiciously, nor the vulgar songs, nor the ugly stories which seemed to be their favorite pastime. She was but vaguely acquainted with good and evil, but certain beings have an instinctive moral cleanliness. Nothing had developed this instinct in Louise; no religious instruction, nor any other. She just knew how to read, write, and count. One needs time for learning one's catechism, and time was what she had least of, little as she had of other things. True, she did at times, while running her errands, go into some beautiful church to get warm, to rest a bit, to enjoy the strange peace which she found there only, in the silence, the solitude, and the semi darkness just pierced by the vacillating gleams of golden lamps. And if, perchance, the organ's solemn voice filled the great nave, she would burst into sobs; yet she never would have dreamed of calling these fugitive impressions piety. Her father had always sneered at pious people in her presence, and the anti-clerical newspapers on the table on which he slept off his drunkenness, resting his head on his folded arms, were not calculated to teach her that she had a soul. Her mother went to mass once or twice a year, but only on condition of having a Sunday dress; so the little girl naturally took to thinking that the practice of religion was the exclusive privilege of well-dressed people. Where would this total absence of principles have led her in time, if the great love which suddenly came to fill her life had not intervened? No one knows. However it may have been, up to her fifteenth year Louise had too many worries—"head-breakers," as she called them—to become acquainted with temptation, save at the rare moments when a ray of sunshine, a flower, a bird, had made her feel that she would have loved to play the truant.

The beauty of things confusedly felt in a glimpse of nature, by means of one of those impressions of art which arise from the mere sight of the streets of Paris, now and then helped her to forget that which made her suffer more than anything else—shame—the worst of all tortures for the proud—the shame of having to say to one's self, "That drunkard reeling along against the walls and hooted at by the boys is my father; that chatterer, who betrays all our saddest secrets to every one she meets, is my mother"—this shame is more unbearable than cold and hunger or long hours of overwork!

Though silent, Louise's active imagination embroidered ceaselessly on this sad theme, when she was not busy with the more material problems which weighed upon her daily: the rent to pay, the baker's bill, the serious question of coals in winter, the money for the nurse where the little sister boarded. This little sister had come late, when no one wanted her, and was still vegetating in a distant village, given up to those mercenary hands who carry off the Parisian workmen's children pell-mell with hospital waifs.

"She'll die like the rest, no doubt, and the money will be lost," thought Louise; "but, at least, she won't die through any fault of mine."

A woman she met in the workroom had told her that babies who were not well paid for were often so neglected that they died, and this thought haunted her. The unmarried workwoman referred to had left her child with decent people in the neighborhood of Paris; she liked to speak of what was evidently her pride, the aim of her life, and Louise never wearied of listening to her. This girl inspired her with more

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sympathy and confidence than the others; she never judged her, never considered as her fault the embarrassment in which she was placed by the intentional abandonment of a good-for-nothing; she simply said to herself that the girl had had no luck. The fact that a mother should deprive herself of all in order to bring up her child seemed to her to be a duty, one of those natural duties, the only ones she understood, although she herself, somewhat later, was unconsciously to rise so far above them.

One Sunday, seized with a singular curiosity, she proposed to accompany the young mother to see "her little one." This was a memorable day in Louise's life. The sort of a suburb they went to deserved at most the modest name of outskirts of the town, but for one who has never left her squalid street it is quite an ocean voyage to go down the Seine in a steamboat, and a group of trees at the edge of a dusty road has all the enchantment of a forest. Louise went to the country for the first time in her life that day; the intoxication of the open air, the immensity of the sky, no longer broken by lines of roofs or the smoke of chimneys, the fresh perfume of the new-mown hay, the twittering under leafy coverts, the buzz of insects crazed by the sunlight—all these new things had their share in the ineradicable impression she brought away with her. To have a child to take care of, to kiss, to spoil! What a delight! How much happier this poor girl, whom every one pitied, was than she, who had nothing but her parents! . . . And a passionate aspiration carried her wholly towards her little absent sister. The child must come home, she must! But how could she assume this new responsibility? Everything depended on her even now. Her father worked only now and then, when he felt like it—accidentally, as it were—and even then . . . Louise had finally given up going to take him out of the station-house.

"Oh, if he could only stay there for good and all!"

She expressed this somewhat undutiful sentiment to a kind person who had brought the toper home and asked something for his trouble:

"Upon my word, I'd rather give you twice as much to keep him!"

Louise, however, was beginning to earn good wages, and her authority was increasing in that home, between a mother who had no will at all and a degraded father. So she was listened to when she declared that she had made up her mind to have her little sister home.

"As for what awaits her in life, it's a great pity that she got along better than the others!" said Férou, philosophically, for he sometimes found a certain kind of pessimism that he made use of in his cups. Nevertheless, he went and got drunk to celebrate the growth of the family circle.

Madame Férou was loud in her exclamations on finding the little thing so frail. She was sure that she "wouldn't live two days!" But Louise, being near the age when she herself could be a mother, felt the maternal thrill, which is the deepest thrill of love, before that unwashed, badly dressed, and undeveloped creature that was in rags and could hardly talk even in a rude country dialect. She threw her arms around the little, frightened, screaming savage, carried her off to her room, with a wild joy at being the only one to appreciate her, put her in her own bed, caressed and appeased her, and, while she slept, swore faithfully that she should never know all that had made her, Louise, suffer so much; that she should never be hungry or cold, never be present at those brutal scenes which seem like murder to children, never have to run home alone, in rain or snow, through the streets from the workshop; that she should have something else to do besides drawing a needle and thread ten and twelve hours at a stretch in a stuffy place, next to vicious little girls of the worst type; she swore that she should be happy, and educated, and well dressed, and well married to wind up with; in a word, that she should have all that her big sister never had had. And from that moment it seemed to her that the big sister's person was put in the background; that she no longer had a real, personal life, that her sole part was to defend, protect, and adore the *other one*. She abdicated early. Not long ago, remembering the regular profile, the thick tresses of former days, her slenderness, and her active gait, I could not help saying to her:

"A good many persons must have thought you pretty, my poor Louise!"

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Shrugging her shoulders, she answered:

"Certainly; there are always plenty of fellows on the street ready to speak to girls."

"I don't mean those."

"Oh, you mean something serious? Bah! as if one ever had time to think of such things!"

It was just as it had been with religion. Always the same lack of time.

"Were you never romantic, Louise?"

"There is no romance for such as I am. They sometimes used to lend me novels at the shop. And I wouldn't have let my little sister read them, you may be sure! But there were always beautiful ladies in them, rich ladies, who had nothing else to do but listen to the sweet things told them. Oh, it must be very nice as long as it lasts, but, after all, it's much the same as what happens to poor girls like us, when they let themselves go. I've seen too many of those stories in my life to care for looking for them in books. No, I never made much of novels. What I would have liked, if I could have had it, if I had known enough, was music. . . . Yes, music and verses."

"What kind of verses? Tell me about them."

"Well, there were four. . . . You'll laugh, but I've said them over and over again to myself as I sat sewing, until I really imagined they were my own; they used to beat with my heart, come and go with my breath; they seemed to give me air and a breeze in the middle of summer. . . . I couldn't do without them."

And in a dreamy voice Louise recited:

"Butterflies, white as the snow,
Are flying in swarms o'er the sea;
When can I—do let me know—
Wing the air's blue roadway with ye?

"I caught many others like that in newspapers, by chance, forgetting the beginnings and the ends; I kept just the parts I needed—for instance, just enough to imagine the ocean, or to fancy I really saw the butterflies going by. 'Wing the air's blue roadway'—is that not lovely?"

"Don't you know whose they are?"

"No, and I don't care. I know nothing at all. It's been said to me often enough!" And a great sigh raised her hollow chest.

"You'll never make me believe that you could not have married, if you had wished to, Louise."

Her expressive eyebrows contracted slightly, her lips parted hesitatingly.

"Yes, perhaps . . . once . . . I was no longer very young. But it would have separated us. I didn't want to. . . ."

And I understood that it was only one more sacrifice made to the idol. This idol's name, by predestination no doubt, was Aimée, a tiny idol, the most fragile one ever surrounded by offerings and incense—one of those delicate Parisian blossoms that sometimes, by a miracle, bloom on a dung-heap. To look at her one would have said that in that slight little blonde, with her convex forehead, her determined chin, her somewhat hard manners and physiognomy, the brain was being developed at the expense of the heart; but the very rarity of her proofs of affection made them all the more precious to Louise's mind. When Aimée kissed her or merely seemed pleased with a gift, she felt that this was enough to do wonders for; and, in fact, she did wonders all the time, working nights as she did all day, and always ready when there was a question of overtime. If her eyes closed with fatigue over her work, she saw a rosy little face that was once so pale, a child's face that owed her its dimples and its pretty color, smile at her, crying: "Work, work! go on, any way—it's for me!" And her needle would start afresh and run on like a horse that generously gives his speed though he be half foundered, when he knows that the victory depends on him. An iron constitution upheld her in her fatigue. When Louise was born, Férou had not yet destroyed his herculean strength by alcohol, and his wife was still young, though now it seemed difficult to think that she had ever been so.

"Everything goes to that young one now," growled the drunkard. "No one else in the house counts for anything. She'd let her father go without tobacco to give her a toy!"

In reality Louise allowed no one to make any sacrifices but herself. Under the pretext that she now had "customers," and that it was impossible for her to try on dresses in a den, she rented an independent room on the same story of the house, furnished it neatly, and put her little sister in it, as in an ivory tower,

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where she would be sheltered from everything—from misery, bad influences, the brawling of her parents, whom she would not let the child see unless they were in "fit condition." Before going to school, Aimée had her chocolate, while her sister breakfasted hastily, unnoticed by the little one, on a piece of bread and cheese. To make up for this, Louise used to turn and darn for herself an old alpaca dress that was all rusty, and which she wore winter and summer alike. For a time she thought she liked pretty clothes; for a short period of frivolity she had enjoyed the luxury of a ribbon or a pair of cuffs, but henceforward her only coquetry was for Aimée.

Aimée had come at the decisive hour when her big sister had felt herself even more alone than formerly. Alone! Louise never found any other word to express the emptiness of her starved heart or the differences of nature which separated her from her surroundings. And now she was no longer alone. It was quite natural that Aimée should never dream of thanking her, because all the obligations, all the causes for gratitude, were on her side. She owed her this delicious plenitude, and the darling had such lovely qualities! Louise went into ecstasies over her perfections.

"As if all children were not alike," moaned Madame Férou, incredulously. "It's all your fancy. It won't do her much good going to school all the time! It would do better to train her to take my place little by little, now that I'm not able to do housework for others."

"Housework!" retorted Louise, indignantly. "No housework, nor dressmaking! She's above all that. Don't you see that she's always at the head of her class? Her teachers say that she learns all she wants to without any trouble. Such a good, reasonable, studious child! She'll . . . Yes, you'll succeed, my treasure!" she would say to her little sister.

And in reality the latter had made up her mind to succeed. She had a firm will, and a character to match. The tender, foolish, and passionate things that Louise said to her wearied her a little as being exaggerations to which it would have been impossible for her to respond; but, none the less, she felt that her sister's affection was a power that it was in her interest to treat carefully, and she allowed herself to be caressed in the somewhat impatient, nervous fashion of a kitten, that is seeking a means of escape even while enduring your caresses. As for Aimée, being ambitious and persevering, she measured the journey of her life by the success she gained; as her sister had said, she got on, thanks to the facilities nowadays granted to poor girls to obtain an education. The day she gained her first diploma, Férou, who had wanted to celebrate the event in his way, had a terrible attack, followed by many others, during which he saw rats racing about, and so passed from inoffensive to furious delirium. He had to be taken to a hospital. Aimée's pride suffered much more than her heart from this. She let Louise go to see their father all alone, and take him a thousand little dainties, and she let her bury him all alone, too, when he died, burnt up by brandy.

Louise bought and made up all the family mourning; paid all the funeral expenses, and nursed her mother, who had taken to her bed and would not be comforted now she was no longer beaten.

Her sister, however, watched her without any show of feeling—nay, even with a certain kind of haughty pity. That fatiguing life, devoted to manual labor, seemed to her the most distasteful in the world; the horror and contempt she felt for it contributed not a little to stimulate her efforts in another direction.

"It is strange," she said, "that in wearing yourself out as you do, my poor Louise, you have never succeeded in laying anything aside."

And Louise, out of delicacy, never explained why she had not been able to economize; why she had not taken advantage of certain opportunities for bettering her position, which would have made her leave her family.

"My daughter Aimée wants to enter the Normal School," said Madame Férou, on the other hand, to her neighbors. "She knows how to manage better than her sister, who was not stupid either, but who, after all, will never be anything but a seamstress on day's wages, unable to put aside a penny."

While her tears still continued to flow under the majestic crape head-dress she now wore, Madame Férou no longer remem-

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bered her former objections to science; she had been told that education paid. The little one had been right in going in for an education, for she was just about to succeed. As for attributing any of the merit of this success to Louise's efforts, it never entered her mind; nor did it ever enter Aimée's. Proud and quite sure of herself, she considered life a game to be won, and found herself a very skillful player. And in this she was quite right. It was a wonder to find so much clear common sense and ability in the daughter of a drunkard. Aimée would have given a vigorous contradiction to the theories of atavism, if her physical strength had equaled her intellectual powers. Threatened with a nervous disease, she needed expensive medicines, special baths and food, and Louise's fairy needle provided all that, and provided so well that she ended by paying for her little sister's health with her own; growing old before her time, losing her freshness and her flesh, she became actually homely.

"She neglects herself too much; but, after all, how could she, at her age and with such a face, have a proper taste for dress?" thought Aimée, every time Louise tried a new dress on her.

She ought to have noticed that one can feel cold at any age, and that her sister did without a winter cloak.

"All habit," mused Aimée, with her hands in her muff.

After a difficult examination, Aimée's overstrained, over-excited nerves felt the effort—she became anæmic. The physicians advised sea-bathing, and Louise thought she would go mad when she recognized that these were beyond her means. She would have signed a covenant with Satan to have the invalid suddenly transported to some sea-beach; she cast looks of hatred upon all unknown young girls who seemed to her rich enough to procure this luxury; she had Anarchistic violences of feeling against all who owned anything. Her despair softened even Aimée, who, consoling her in her peculiar way, would say:

"Poor sister! What's to be done?—it's not your fault that you earn so little!" in a tone which implied: "If *I* were you, I should be able to earn more."

A wonderful piece of good luck came to help them. In her odd moments, which means at times when others rest and sleep, Louise used to work for a former saleswoman, who had become the housekeeper of her now wealthy and retired employers. While trying on the voluminous waist of this buxom matron, she learned that "the family" were about to start for Treport, and looking for a person "with diploma," who would teach the children during the vacation, for her board and lodging. Louise nearly drove the scissors into her customer's skin as she was cutting out the neck of her dress, but managed to stammer:

"I think I've got what you want."

And she enumerated in detail all the talents and merits of a "very nice young lady" she knew. Two days later—how long those days and nights seemed to Louise!—the providential agent returned bringing good news:

"Madame thought the person might suit, but would like to see her." And then only did Louise confess that she had spoken of her sister.

"Now listen to me, my girl," said the fat woman, very plainly. "I'll be frank with you; this may spoil everything. They'll be afraid that the teacher has not learned good enough manners in a workman's family, and all the more as your father . . . In short, as you understand—let me manage the whole thing, and don't you appear in it."

"Oh," exclaimed Louise, "I won't breathe. Make up any story you please. As long as my sister has what she needs!"

She never suspected with what pleasure Aimée had consented to keep quiet about her humble origin, and her relationship to the seamstress, at the same time.

There was one thing that Louise's honest soul could not conceive, which, however, should have struck her long before, if she had not been going on in a dream of self-denial. A barrier, imperceptible at first, but which grew day by day, was rising between the one who had stripped herself of all, and the chosen one to whom she had given all. Aimée no longer spoke to Louise of her studies, feeling sure that she would not be understood; it pained her to have to live with a person who had read so little and spelled so poorly, and who made grammatical mistakes in conversation; unconsciously she gently pushed her back to the inferior rank of purveyor and

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servant; she sought her equals—young girls provided with that semi-culture which makes great demands and great pretensions; in short, she impatiently awaited her admission to the Normal School, which would permit her to withdraw from her family for good.

The day that Aimée attained the goal so ardently desired, she said to the persons who congratulated her:

"Yes, the future belongs to me! It is a great satisfaction to owe nothing to any one but yourself! I can well say that I have made myself whatever I am!"

Louise thought that Aimée was right, after all, and that she had gained everything at the point of the sword, as it were. At most, all that had been done in her behalf was to keep off some material cares from her, and not force her to think of the mean necessities of every-day life.

It was something, no doubt, but so little when one considered retrospectively the amount of accomplished work! Had even she, Louise herself, been much more than the fly on the wagon-shaft? . . . Yes, she had loved her, ah! loved her so much! Love is the great supporter in this world. And she had certainly given her that. But Mademoiselle Férou, the Normal School student, could not rest content with her sister's devotion; she had new friends: her classmates, her equals, persons on her own level. The past was the past.

"She thinks everything can be learned from books," said Louise to me, the only time I ever discovered a certain bitterness in her thoughts. "Thinking counts for something, too, and a woman who lives by her needle thinks more than you may suppose. I knew how to be interested in all she was doing. If she had only wanted to take a little pains, just a little, to raise me, even by doing nothing more than talking to me, the distance between us would not be so great to-day. I asked her to try, but she laughed and said, 'There would be too much to do! You are too old!' And it's true, I am too old," added Louise, quite disheartened.

She grew very homesick when separated from her darling.

"You see, Aimée has slipped out of my hands, just as my sparrow did long ago. But there's a difference; it's for her welfare, and it was my wish!"

Seeing her grow weaker and weaker, I forced her to consult a physician. He ordered much quiet, a complete rest of mind, and behind her back he said to me:

"Another hysterical woman! That woman ought to have had all the care of her own household, a husband and children, a natural life, without excessive ambitions. She has reached for the unattainable, and has broken her neck."

"Another hysterical woman!" It is so easy to say that. The day when there shall be none but well-balanced minds in the world, it will be all over for all kinds of heroism. That hysterical woman was, however, perfectly able to control herself. She choked down her jealousy, her humiliations; she never confessed them to a soul; never acknowledged what a terrible blow the departure of her sister had been—that sister who was her child as well. That discreet and somewhat timid girl took no end of steps, made all sorts of requests, to gain "protection" for the new teacher. She worried those among her customers who happened to know influential people; she, who never would have asked for anything on her own account, exposed herself to rebuffs, nearly became an intriguer. And when she came home and found herself face to face with her old mother, now very nearly idiotic, yet the only thing left to her, she tried to conjure up the vanished image of little Aimée just back from the country, so pale, so weak, so dependent on her loving-kindness; then she would bury her face in the pillow on which that fair head had rested, and kiss all the old dolls and early picture-books, as if they were so many sacred relics.

Aimée Férou has advanced rapidly in her chosen career, however crowded the paths of education may be. Nevertheless, she is always talking of injustice and the unfair advancement of others, never finding her merits sufficiently recognized. She has married a young man "on her own level," in Louise's words—a gentleman in a good situation in a bank. He earns less than she does, but, on the other hand, he belongs to a good family, and consented to a union with the Férous only on the condition of taking his wife away from such surroundings.

Aimée, influenced by him, although she

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has very fixed ideas on the rights of women and equality in marriage, no longer finds her sister a good enough seamstress to intrust her with her best dresses.

"I made her wedding dress, all the same," Louise often says, beaming anew at the recollection. "A white satin dress that I had so often, so *very* often, seen and made up in my dreams. Perhaps it could have fitted better, but with her pretty figure everything looks well. However, I remember that there was a fault somewhere near the shoulder that I could not correct. It made her angry for a moment, just a little moment, she is so quick; but then, good gracious! it is so natural to want to look one's very best on such a day as that! Yet I was so nervous from having worked too hard those last few weeks, so as to get everything ready, that I was really stupid enough to burst out crying. Then the thought struck me, all of a sudden, that I *ought* to be happy, that I was happier than many others; more than many rich people, who in spite of all their money haven't what they want—for all my life I had wanted but one thing, always the same one, and it happened that very morning."

To have an ideal and realize it is, in fact, a rare favor of fate, and we cannot pay too dearly for it, even were it to cost every drop of blood in our veins; but it seemed marvelous to me that this simple creature should have understood it. I looked at her with respect, without daring to tell her how far she rose, in my eyes, above the vulgar diploma-winners who despised her; and she went on explaining things to me:

"Of course my sister cannot see us, mother and me, as often as she would like to; she has so much to do; her school, first of all, and then obligations of all kinds, things that we have no means of understanding, having always led such a very different life from hers. But I know very well that she thinks of us. She even said to me the other day: 'If you hadn't been there to take charge of mother, my marriage never would have come about.' It is no doubt much easier to attend to one's family duties when every one is not watching you, when you haven't a position to keep up. Oh! she has so much judgment, and cleverness, and courage! You'll see how she'll succeed. All I'm afraid of is that she'll wear herself out. I cannot help her any more. I am really of no use at all to her. And that makes me feel that I am so lonely now! So awfully lonely!"

Coming back to the word that had been the artless and mournful lament of her childhood, Louise hid her face in her hands. But almost immediately her poor needle-pricked finger brushed away a tear that would obstinately persist in starting, and she added, with her patient smile:

"But how I rattle on! Excuse me. All this is no one's fault. . . . It's just life."

# Master Henry Hudson

By Helen Norton

In the days when Jamie of Scotland had just come to the English throne, while Shakespeare and Jonson were writing, and when the air was full of wonderful stories about the new lands beyond the seas, that bold navigator and good man, Henry Hudson, made the four vogages by which he will be remembered in America even longer than in England.

All that we know with certainty of Hudson's life is found in the story of the four years beginning with 1607, in each of which he made a voyage to discover, if possible, a northwest passage to Asia. In the Governor's room at the New York City Hall is an old picture said to represent Hudson. The face is that of a man about forty years old, and is delicate, kindly, thoughtful, and winning. He wears a pointed beard and a great Elizabethan ruff. It is supposed that his father and grandfather were connected with the London Company, that from them he gained his wonderful knowledge of navigation, and that the lad, John Hudson, who accompanied him on his voyages, and who died with him, was his son.

The first voyage was made in 1607. On an April day of that year Hudson and his crew of ten men, knowing the uncertainties of a voyage to the cold northern seas, attended sacrament at St. Ethelburga's Church, Bishopsgate, London, and set out on their expedition soon after. Their good ship, the Hopewell, of sixty tons burden, had taken Frobisher on his last successful voyage, twenty-nine years before.

Hudson's journal, kept in his own hand, records nothing of permanent interest concerning this voyage. "In our extremitie it pleased God to give us a small gale . . . the means of our deliverance. God give us

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thankful hearts. . . . One of our company, looking overboard, saw a mermaid, which came close to the ship's side, looking earnestly on the man."

No northwestern passage was discovered, but a valuable fishing trade was opened up, which "vastly contributed to develop the energy of English and Dutch sailors."

As the second voyage, in the fall of 1608, disappointed the ambitions of the London Company, Hudson made terms for a third voyage with the Dutch East India Company of Holland, controlled by such men as Pieter Dirkszoon Hassalear, Jan Janszoon, Dirk Van Os, and Domine P. Plancius, an eager investigator who had some valuable maps and journals to give Hudson. The ship was the famous Half Moon, of eighty tons burden, the crew consisted of twenty men, and the northwest passage was again the object of the venture. But Hudson had learned from his friend, Captain John Smith, of Virginia, that there were indications of a passage through Virginia to the Pacific and so on to India; and even before he set sail seems to have been disposed to investigate this passage.

The contract for this voyage is still preserved, and shows that Hudson cared little for pecuniary reward; and that he was trustful and honest, and thoroughly interested in his undertaking. "He shall obtain as much knowledge of the land as can be done without any considerable loss of time . . . make a faithful report and relation of his voyage to the Directors, and . . . deliver over his journals, log-books, and charts, together with an account of everything whatsoever which shall happen to him during the voyage, without keeping anything back; for which said voyage the Directors shall pay to said Hudson as well for his outfit . . . as for the support of his wife and children, the sum of 800 guilders [$320], and in case (which God prevent) he do not come back or arrive hereabouts within a year, the Directors shall further pay to his wife 200 guilders . . . with which the before-named Hudson is content. . . . All without fraud or evil intent."

They set sail April 6, 1609. Ice, fogs, and storms drove them from their course, and Hudson very willingly went southward, landed at Penobscot Bay and at Cape Cod; discovered Delaware Bay, and went within thirty miles of Captain Smith's colony in Virginia.

On a fine morning in early September they entered the beautiful New York Harbor, into which was pouring the broad river which now bears his name, and in this vicinity he remained for a month. Tradition says that the first landing was at Coney Island, which the explorers found covered with plum-trees in full fruit. "It was as fair a land," says Hudson, writing of the country hereabouts, "as can be trodden by the foot of man." And when they discovered the mouth of "the great river of the mountains," they were sure that this was the long-looked for strait to the Pacific, little dreaming of all the mountains, prairies, lakes, and rivers which were yet to be discovered in the great continent before the Pacific should be reached. Peaceful natives came out in canoes to greet them as they sailed northward. The Half Moon looked no stranger to them than did they appear to the foreign visitors. Presents of furs, green tobacco, and copper pipes were given for beads and knives. Near what is now Catskill, Hudson found some "very loving people." At Castleton he was entertained by an old Indian, the governor of forty men and seventeen women, who lived in beautiful houses made of smoothly finished bark. They sailed up the Hudson River as far as Albany, and the story of the trip is as interesting as a romance.

When the Half Moon returned to England, Hudson was not allowed to visit Holland, but sent his papers there as agreed.

The fourth and last voyage of this bold navigator was short and sorrowful. He sailed from England in the Discovery, with twenty seamen, in the spring of 1610. On the twenty-first of June, in the ice and cold of what is now Hudson's Bay, a mutiny occurred, and Hudson and his son, with six men disabled by sickness, were set adrift in a shallop, and never seen or heard of again. A young, dissipated fellow named Henry Greene, whom Hudson had brought hoping to reform, was prominent in the mutiny. They were in a desperate case, for provision had run so short that Hudson had just divided the last ounces of bread with the crew, tears running down his cheeks as he did so.

"What do you mean by this?" asked the master, as they bound him fast.

"You shall know when you are in the shallop," was the brutal reply.

The place where they cut the shallop loose from the ship was between one and two hundred miles south of Cape Diggs, off the east shore of Hudson's Bay. Whether the men died of famine, were massacred by the savages at Cape Diggs, perished in the ice of which the Bay was full, or were swallowed up by the waves in the great storm which followed, cannot be known. Several of the mutineers met a bloody death by the savages, and of those who returned home it was said, "They are going to be kept prisoners till their captain be found." Three ships were sent out, but none brought home the missing men, and I find no record that the mutineers were punished.

Some years ago, at a banquet given by the

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New York Historical Society, the name of Hudson was honored with this toast: "The enterprising and intrepid navigator, though disastrous his end, yet fortunate his renown, for the majestic river which bears his name shall render it immortal."

# Books and Authors

## A History of China[1]

The Instructor in Oriental History at Yale, Mr. Frederick Wells Williams, has done the world a service by writing an instructive preface to the historical chapters of his father's well-known work, "The Middle Kingdom." This preface and these chapters, together with an original chapter of over seventy pages and a good index, make up a new volume which will have not inconsiderable value in the light of the recent war and of present events. The dozen years since "The Middle Kingdom" was last revised have witnessed some remarkable nation-making events, perhaps also nation-destroying events. Since the author is not trying, on the one hand to condemn, on the other to excuse, the acts of the Chinese, his summary gives us a clearer comprehension of recent history. Furthermore, we find in this book certain illuminative touches for which we look in vain elsewhere. For instance, the Chinese, since their discomfiture by Japan, show the same abject fear "that has in times past driven or drifted them into spasms of abasement. The dread inspired by defeat is not an unaccustomed phenomenon to students of Asiatic nations." Again, we learn that the Chinese Government and the Chinese Nation are two very different things. The former has just escaped, thanks to European interference, from the peril of its life; the latter feels no escape whatever, instead only a renewal of an unjust rule.

Mr. Williams sets before the reader in strong relief the two new factors which must most vitally influence China—the apparently unresisted interference of Russia, and the now militant Japan. In discussing the relations of the Chinese and the Japanese Mr. Williams is singularly impartial, but this impartiality never leads him to minimize the increasing importance of Eastern Asia. On the contrary, as he says, no more significant indication of that importance has appeared than the concern with which the recent war was watched by European governments. If we may presume to speak of a seeming defect in so excellent a work, it seems to us to be too entirely a history. True, there have not been so many notable men at work in China as in some other countries, but it would have been refreshing to have more of the biographical in discussing the part in history which such characters as Li Hung Chang and Sir Robert Hart have recently played.

[1] *A History of China.* By Frederick Wells Williams. Charles Scribner's Sons, New York. $2.

## Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending June 25. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

ECONOMICS, ETC.

We regret that we cannot give to Mr. Edward Bellamy's *Equality* the same warm welcome we accorded his "Looking Backward." The earlier volume, despite its hostile reception from many critics who were out of sympathy with the aspirations toward brotherhood with which it thrilled, has stirred the consciences of hundreds of thousands of readers respecting the evils of existing economic conditions. This important work the present volume is not likely to carry forward. It takes up the story of Julian West where "Looking Backward" laid it down, but does not continue it as a story with characters, but as a monologue on political economy put, without change of voice or accent, into the mouths of a circle of automata. While the earlier volume was good enough as a novel to make economics attractive to novel-readers, the present volume is bad enough as a novel to make its economics distasteful to economists. In economics, too, it is less plausible than was the earlier book. In "Looking Backward" the wastefulness of many features of our present economic system, and the vast economies which co-operation might effect, were often illustrated with a brilliancy and power unequaled by any of the more serious socialistic writers. But in the present volume, which assumes that co-operation and machinery enable each workman to produce $50 worth of products per day, the reader is continually oppressed with the feeling that the whole vision is a phantasmagoria, of no more value than the Irishman's "will" that each of his children should have several millions. There are, indeed, clever suggestions—such as the declaration that inventions to save drudgery are now retarded by the cheapness of drudges—but these suggestions are not frequent enough to repay the reader. Even Mr. Bellamy's criticisms of the present order, put into the mouths of the school-children of the year 2000, are sometimes extremely ill-considered. For example, he explains periods of depression by the fact that the laborer gets but half of his product, and therefore cannot create a demand for all he produces. Very true is this conclusion; but if the laborer



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gets but half of his product, the capitalist gets the other half, and the capitalist's expenditures create as great a demand for products as the laborer's. There is, however, one thing for which the book deserves as high praise as "Looking Backward." Its spirit is always intensely moral. There is absolutely no materialism about the socialism of Edward Bellamy. It is always for the things which are unseen and eternal that he has a supreme concern. In his Utopia the Christian religion is not merely professed, but felt. The irreligion of our own times is explained in the following clause: "The religion of Christ, depending as it did upon the experience and intuitions of the unselfish enthusiasms, could not possibly be accepted or understood generally by a world which tolerated a social system based upon fratricidal struggle as the condition of existence. . . . It was impossible that there should be any general apprehension of God as Christ saw him until social justice had brought in brotherly love." (D. Appleton & Co., New York.)

Dr. Charles Jesse Bullock's *Introduction to the Study of Economics* is a capital piece of work. The author unites a clear style, a wide familiarity with the literature of his subject, and a strong desire to present fairly both sides of disputed questions. Of course he does not always succeed in presenting both sides strongly, and bimetallist readers will perhaps feel that he does not even comprehend some of their arguments; but on most subjects—especially monopolies—the student obtains a clear view of the contentions of the opposing parties. Nor are the conflicting arguments merely stated. They are, as a rule, weighed in a thoroughly judicial manner. Three chapters upon the economic history of the United States furnish an excellent introduction to the work. (Silver, Burdett & Co., New York.)

*The New Democracy*, by Walter Vrooman, is a spirited "handbook" for Democratic speakers. The author urges that the Democratic platform of 1896 should inspire the same patriotic and religious devotion among the plain people of the whole country as the Republican platform of 1856 inspired among those of the North. (W. Vrooman, St. Louis, Mo.)

RELIGIOUS

In *The Culture of Christian Manhood*, a collection of sermons by eminent clergymen preached in Battell Chapel, at Yale, we read: "When that prince of American preachers, the late Bishop Brooks, after careful deliberation, declined to accept the call to the pulpit at Harvard University, he remarked to a friend that 'the man who can preach helpfully to university men is the man who holds a city pastorate.'" Abundant justification is found in the discourses comprised in this book. The sermons are plain-spoken and to the point. The volume has an added interest from the fact that excellent portraits of the preachers preface their sermons. (The F. H. Revell Company, New York.)——Quite a model book in paper, printing, and binding, as well as in text, is *Strategic Points in the World's Conquest*, by Mr. John R. Mott. (The F. H. Revell Company, New York.) It is a worthy memorial of the outgrowth of a meeting in 1895 at the ancient Swedish Castle of Vadstena. With Mr. Mott, we believe that this meeting may be destined to occupy as important a place in religious history as the famous haystack prayer-meeting at Williams College. The conference was composed of representatives from the American Intercollegiate Y. M. C. A., the British College Christian Union, the German Christian Students' Alliance, the Scandinavian University Christian Movement, and the Student Christian Movement in Mission Lands. A federation was formed, and it has now been entered by five other societies, namely, the Intercollegiate Y. M. C. A. of India and Ceylon, the Australasian Student Christian Union, the Student Christian Union of South Africa, the College Y. M. C. A. of China, and the Student Y. M. C. A. Union of Japan. The federation unites the national intercollegiate movements of the world. It wins students for Christ, and sends them out to work for him. It also unifies the methods of Christian work among students in different countries. Mr. Mott has made a tour of the world, particularly observing the relation of the student class to the progress of Christianity. His observation forms the material of this book, and we cordially commend its careful perusal to all Christians.

Two small books, worthy additions to Professor Salmond's "Bible Class Primers," are *Christian Conduct*, by the Rev. T. V. Kilpatrick, B.D., of Aberdeen, and *The Miracles of Our Lord*, by the Rev. Professor Laidlaw, D.D., of Edinburgh. It seems a pity that the Bible text was not included in the last-named work. (Charles Scribner's Sons, New York.)——Number IV. of "Bible Handbooks for Young People" (American Baptist Publication Society, Philadelphia) has to do with *The Prophetical Books of the Old Testament*. The volume has an attractive skeleton. Its author, the Rev. Dr. J. B. G. Pidge, considers first the office of the prophets, and next their influence. He next considers the prophets as authors, this followed by the interpretation of prophecy. He then takes up in chronological order the prophets of the Northern Kingdom, those of the Southern Kingdom, those of the Exile, and those of the Restoration.

NOVELS AND TALES

*Brichanteau: Actor* is the title of a lively, amusing, intensely Gallic series of studies of stage life, by M. Jules Claretie, the famous French critic, author, journalist, and poet. M. Claretie's hero is an actor of high ambitions and few successes; he is to the theater what Tartarin of Tarascon was to the sporting world. His adventures and misadventures make an immensely

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entertaining narrative, not without a mixture of pathos. Even when he fell to the low estate of becoming starter of bicycle races, Brichanteau remembered his art and consoled himself by making his signals graceful and dramatic. M. Claretie, as M. Sarcey truly says in a preface, is a polygraph; he is able to write acceptably on a great variety of topics; on none, however, is he more at home than that of the stage, and here his knowledge is equal to his wit. (Little, Brown & Co., Boston.)

*Georgia Scenes* was half a century ago extremely popular in the South as a book of native humor. In its republished form it is now chiefly valuable as a record of old-time customs and manners. From this standpoint it is certainly quaint and queer. The author apologized for the coarseness of the language in which his characters of necessity talked; he might with equal force have apologized for the superfine elegance of diction used by others. The book is racy and abounds in rustic fun. In a way it was the literary precursor of the far better "Dukesborough Tales" of Mr. R. M. Johnston. (Harper & Brothers, New York.)

——The same publishers send *Mr. Peters*, by Riccardo Stephens, M.B., C.M. This is a tale of the Far West and of Edinburgh, having as its chief plot-idea the pursuit of vengeance by an Italian whose father has been lynched, though innocent of crime, through the villainy of the real criminal. Despite this melodramatic element, the book is entertaining and often really humorous.

*Camp and Trail* is a wholesome out-of-doors book for young people. The author, Isabel Hornibrook, has had decided success in England as a writer for children, and this story is undoubtedly worthy to rank with her best work. It is a tale of the Maine woods; of hunting, tramping, camping, and of all the adventure which such a life in the forest must bring. There is a tonic quality in the treatment, and it is admirably free from sensationalism. We commend the book heartily for boys' and girls' reading. (D. Lothrop Company, Boston.)

Novels dealing with early American history are multiplying. Two excellent stories of this general class come from the press of Little, Brown & Co., Boston. *In Buff and Blue* (a capital title, by the way, for such a story) purports to be portions of the diary of a Delaware soldier in our Revolutionary War, and pleasantly mingles campaigning and love-making. The author is Mr. George B. Rodney. *Captain Shays: A Populist of 1786*, by George R. R. Rivers, tells in fictitious form the story of the famous Shays's Rebellion. It is vivaciously written, but might have been compressed a little to advantage. The author is impressed with the idea that the condition in 1786 was quite similar to that in 1896 as regards agricultural depression, discontent, and so on; and this has suggested retelling the history in this form.

The late Thomas Wharton was a clever romancist, journalist, contributor to humorous papers, minor poet, critic, and even musical composer. He died at thirty-seven, and there is reason to feel that his talent, had he lived and had it found its best and most natural channels, would have brought him genuine literary success. As it is, the best known of his books is "The Confessions of a Frivolous Girl," though "A Latter-Day Saint" had a fair success. Mr. Owen Wister, who furnishes a preface to Mr. Wharton's posthumous volume of stories and poems, called *Bobbo and other Fancies*, thinks that "Bobbo" marks the author's high-water mark. It certainly has originality in a high degree. There is not a little in the volume that is well worth reading. (Harper & Brothers, New York.)

A simple story of the life of a group of Quaker friends living in the seventeenth century is told in *A Man of Plain Speech*, by M. E. (Headley Brothers, London.) Quiet faith and loyalty to principle are set forth in the daily lives of this group. Life for them was a healthful combination of sunshine and shadow, of trial and triumph. Out of it grows the conviction, now accepted as a truth by thinking men, "When once the spirit reaches that inner sanctuary wherein it dwells in the continual presence of God, its visions are the same, no matter in what communion it may chance to be bred."

The announcement that a collection of Dr. Edward Everett Hale's short stories has been published in book form is always welcome to the reading public. *Susan's Escort and Others* (Harper & Brothers, New York) has brought together many of Dr. Hale's inimitable stories. "Colonel Clipham's Calender" is a subtle revelation of the power that lies in fidelity to a great life-principle, but the story is told with Dr. Hale's lightest touch. "Bread on the Waters" is a strong, vigorous story showing the power for destruction that lies in the press, and the gratitude in the human heart. In every story the good in man is the dominant note, and the reader is grateful for the clean, pure, vigorous pen that gives him not only pleasure but renews his faith in his fellowman.——In sharp contrast with this collection of Dr. Hale's stories is that of *Saints, Sinners, and Queer People*, by Marie Edith Beynon. (Authors' Publishing Association, New York.) With one exception, "A Day in Castle Bohemia," these leave the reader without faith even in himself. "An Apostle of Hate" is dramatic, but this quality does not counterbalance the effect on the reader of the cruelty of the man who lives only for revenge. Is it quite true to nature that a man should pursue to the death an entire family because a just claim was made for the payment of a debt?

LITERATURE

We hope to speak at some length hereafter of Dr. George Birkbeck Hill's *Johnsonian Miscellanies*. To arrange and edit the great mass of anecdotes, papers, essays, letters, and literary

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odds and ends was a great task, and it need hardly be said that Dr. Hill is far better qualified than any other person living for the work. He undertook it at the suggestion of Mr. Leslie Stephen, postponing for the time what he rightly calls "the main work of my life as a scholar"—the preparation of a new edition of Johnson's "Lives of the Poets." A mere turning over the leaves of the present work in its two large volumes proves the presence of much choice and entertaining Johnsoniana. The notes are many, and Dr. Hill's reputation insures their value and accuracy. (Harper & Brothers, New York.)

HISTORY

*A History of Our Own Times from 1880 to the Diamond Jubilee*, by Justin McCarthy, M.P., brings down to the present year the author's famous story of Victoria's reign. Readers of the earlier volumes will generally feel that the impulse to write the present one came from without rather than from within, but the work is, nevertheless, cleverly performed. The author's limitation of interests shows itself in the almost complete ignoring of the labor troubles of the last two decades, and even of the municipal reforms in which England has led the world. But respecting the events, national and international, which have been on the surface of politics, and also regarding the progress of literature, the narrative meets all reasonable expectations. Everything Justin McCarthy writes is interesting. (Harper & Brothers, New York.)

*The Student's American History*, by Mr. D. H. Montgomery (Ginn & Co., Boston), is a good book. It follows the same general lines as the author's "Leading Facts of American History," but it gives more information than that elementary manual, especially on the political and constitutional features of our National development. The text is concisely written, and is supplemented by valuable maps, facsimiles, appendices, and tables. Among the latter, however, we are surprised not to find a general chronological table—a strange omission. We have detected but one misprint in the volume—namely, "E. B. Washburn" for "E. B. Washburne." Mr. Montgomery's history is so "up to date" that it includes an account of the last Presidential election.

Dr. Enoch Vine Stoddard has published through Messrs. G. P. Putnam's Sons, New York, *Bertrand du Guesclin, Constable of France, His Life and Times*. The account is prefaced by a map, evidently intended for a French book, since not one of the names of France or the surrounding countries and seas is in the English language. Dr. Stoddard's subject matter is indeed interesting; he is writing about a time full of local and national color. We do not find much color in his rather monotonous descriptions, however. His style resembles that of some old chronicler; it is clear enough, but it does not reproduce all the light and shade and all the varying hues of that age of chivalry. What we gain from the book, nevertheless, is valuable; it shows us that Bertrand du Guesclin was to his country in the fourteenth century what Joan of Arc was a hundred years later.——A book which might find fit place in the historical department of a library is Mr. Tighe Hopkins's *The Dungeons of Old Paris*. (G. P. Putnam's Sons, New York.) The volume is beautifully printed, and contains reproductions of some interesting old pictures. Mr. Hopkins gives us accounts of famous people who have been imprisoned at Vincennes, the Bastille, La Roquette, and elsewhere. His book is hardly one to read through from beginning to end without a stop; it is almost too depressing. It is of very great interest, nevertheless, and, taken in proper doses, is a distinct help to the better understanding of French history.

TOPOGRAPHY AND TRAVEL

At the suggestion of President Eliot, of Harvard, the Appalachian Mountain Club has undertaken the publication of a guide to its Saturday afternoon walks in the vicinity of Boston. These walks—often taken in winter and sometimes on snowshoes—have admirably supplemented the Club's mountain explorations in the summer. The data thus collected will be found in a volume edited by Mr. Edwin M. Bacon and entitled *Walks and Rides in the Country Round About Boston*. (Houghton, Mifflin & Co., Boston.) More than this, however, is found in Mr. Bacon's admirable book; it is at once an exhaustive and a condensed account of the most attractive rambles about "the Boston Basin." Its information is not only useful to walkers and riders, but it is important as a reference-work for any library.

Mr. Stephen Bonsal, who has lately come into some fame through the medium of the New York "Evening Post" as well as through that of "Harper's Weekly," has published, through Messrs. Harper & Brothers, New York, *The Real Condition of Cuba To-Day*. To those who have read Mr. Bonsal's papers in "Harper's Weekly" and in the "Review of Reviews" it is unnecessary to say that his book is a graphic description of present misery in Cuba and an earnest appeal for proper recognition of existing conditions. Mr. Bonsal adds not inconsiderably to our knowledge of Cuba and its inhabitants, while his stirring appeals must inevitably touch many hearts. For the sake of resultant action, it is to be hoped that these descriptions are not too highly colored. It is hardly worth while trying to decipher the names in outrageously small type on the map which prefaces the text. Mr. Bonsal has not thought it necessary to print on the map the names of the Cuban provinces to which he makes frequent reference.

We reserve for later notice *Nippur*, an account by the Rev. Dr. John Punnett Peters, the Director

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of the University of Pennsylvania's Babylonian expedition.

## Literary Notes

—It is said that Mr. Wilfrid Ward's "Life of Cardinal Wiseman" is at last nearing completion, and that it will appear next autumn.

—Messrs. Dodd, Mead & Co. announce a new and uniform edition of the works of Mr. Hamilton W. Mabie, each volume to contain a frontispiece in photogravure.

—The magazine "Book News" is now in its fifteenth year, and is the lowest-priced monthly of any which pretend to give unbiased notices of new books as they appear.

—It is rumored that Victor Hugo left in charge of his literary executor a series of letters written in 1832, and that these are to be incorporated in a volume, the title of which will be "France et Belgique."

—An interesting forthcoming publication will be "The History of the Waldenses," by Madame Sofia Bompiani, of Rome, Italy. Madame Bompiani has enjoyed exceptional opportunities for the study of her subject.

—A card game called "The Game of Cathedrals and Abbeys of England," invented by F. LeRoy Satterlee, M.D., and published by H. H. B. Angell, Fourth Avenue, New York, is a valuable help in emphasizing and refreshing one's memories of cathedrals. Each card contains seven questions on the important architectural, historical, and geographical facts connected with each cathedral.

—Concerning "intending writers" the "Chap-Book" has this pertinent comment:

> A witty New York woman was heard to remark the other day that the time has long since passed when American boys were taught that if they behaved well and studied hard they might grow up to be Presidents. The standard of glory has changed, and their ultimate ambition nowadays is to be journalists. There seems to be no form of vulgarity and indecency to which some men and women will not descend to make "copy" out of their experiences. When Julian Hawthorne sees nothing undignified in recording the twaddle of Newport, and Stephen Crane turns himself into a police-court reporter, we cannot be surprised if writers of lesser note are content to feign drunkenness or madness and get themselves locked up, out of a spirit of pure journalistic enterprise. No doubt, before long, some starving reporter will commit a murder in order to supply the New York "Journal" with a psychological analysis of his crime, and so die, at any rate, in the halo of a "scoop." America is smitten as with a disease by this plethora of would-be journalists. The *cacoëthes scribendi*, spread abroad by these miserable "literary bureaus," is sweeping over the continent, and every school-boy and school-girl yearns to be a writer.

—The July issue of that excellent and deservedly successful periodical, "The Review of Reviews," appears with an extended title—"The American Monthly Review of Reviews." Dr. Albert Shaw, the editor in-chief, explains that the modification is made to distinguish the American from the English "Review of Reviews," edited by Mr. Stead. As a matter of fact, we believe that the two magazines were established at about the same time, and were for a time conducted upon a common basis. But Dr. Shaw has made the magazine which he so ably conducts a distinct and influential American publication; the reviewing of reviews is only one of its departments, and, in our opinion, by no means the most important one. It is Dr. Shaw's expressed desire that the reading public shall learn to know the review as "The American Monthly." It is an excellent name, and we congratulate "The American Monthly," which is one of the most highly valued of our contemporaries, upon its selection. We know of no review published, in this country or in Europe, which combines so successfully as "The American Monthly" the alertness, timeliness, and energy of journalism with the sound judgment, carefully weighed opinion, exact knowledge, and well-chosen English of the purely literary periodical.

## Books Received

*For the week ending June 25*

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Pidge, John B. G., D.D. The Prophetical Books of the Old Testament. 50 cts.

D. APPLETON & CO., NEW YORK

Bellamy, Edward. Equality. $1.25.

AUTHORS' PUBLISHING ASSOCIATION, NEW YORK

Beynon, Marie E. Saints, Sinners, and Queer People.

THE BAKER & TAYLOR CO., NEW YORK

Pierson, Arthur T. Shall We Continue in Sin? 75 cts.

GINN & CO., BOSTON

Xenophon's Anabasis. (Fifth Book.) Edited by A. G. Rolfe.

Montgomery, D. H. The Student's American History.

HARPER & BROS., NEW YORK

Johnsonian Miscellanies. Edited by George Birkbeck Hill. 2 Vols.

Hale, Edward Everett. Susan's Escort and Others. $1.50.

Fox, John, Jr. "Hell fer Sartain" and Other Stories. $1.

Georgia Scenes. By a Native Georgian.

Wharton, Thomas. "Bobbo" and Other Fancies. $1.50.

Stephens, Riccardo. Mr. Peters. $1.50.

Bonsal, Stephen. The Real Condition of Cuba To-Day. 60 cts.

McCarthy, Justin. A History of Our Own Times from 1880 to the Diamond Jubilee.

H. L. HASTINGS, BOSTON

Hastings, H. L. Fireside Readings for Happy Homes.

HEADLEY BROS., LONDON

M. E. A Man of Plain Speech.

HOUGHTON, MIFFLIN & CO., BOSTON

Bacon, Edwin M. Walks and Rides about Boston. $1.25.

LITTLE, BROWN & CO., BOSTON

Rivers, George R. R. Captain Shays: A Populist of 1786.

Rodney, George B. In Buff and Blue.

Claretie, Jules. Brichanteau, Actor.

LOTHROP PUBLISHING CO., BOSTON

Hornibrook, Isabel. Camp and Trail. $1.50.

FRANK A. MUNSEY, NEW YORK

McDonald, Robert. A Princess and a Woman. 25 cts.

JAMES POTT & CO., NEW YORK

Crapsey, Rev. Algernon S. A Voice in the Wilderness.

G. P. PUTNAM'S SONS, NEW YORK

Peters, John Punnett, D.D. Nippur; or, Explorations and Adventures on the Euphrates. Vol. I. $2.50.

Hopkins, Tighe. The Dungeons of Old Paris. $1.75.

Stoddard, Enoch V., M.D. Bertrand du Guesclin. $1.75.

FLEMING H. REVELL CO., NEW YORK

Mott, John R. Strategic Points in the World's Conquest. $1.

Murray, Rev. Andrew. Waiting on God. 50 cts.

The Culture of Christian Manhood. Edited by W. H. Sallmon. (Sunday Mornings in Battell Chapel.) $1.50.

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# The Religious World

### The Lambeth Conference

One of the most important of all religious gatherings of the English-speaking world during the present year is the Lambeth Conference of Bishops of the Anglican or Episcopalian communion, which on June 30 convened in Lambeth Palace, London. About two hundred prelates of churches in fellowship with the English Church were in attendance, besides all the Archbishops and Bishops of England, Wales, Scotland, Ireland, and all the Colonies of Great Britain. The first services were devotional. The actual work of the Conference began on Monday of the present week. The sessions of the Conference will close on August 2, although from July 12 to 21 there will be no general meeting, the time being devoted to committee work. This gathering is of great and representative importance. A special correspondent will send The Outlook an account of the chief discussions. No part of the debate or discussion will be open to the public. Great prominence is given in the programme to the subjects of Church Unity, Comparative Religion, and the Labor Problem. It is probable that some utterances will be issued by this Conference which will command world-wide attention.

### President G. Stanley Hall on Religion

Possibly President Hall, of Clark University, Worcester, Mass., would be the very first to suggest that the title of this paragraph is somewhat misleading, and yet we believe that he would also acknowledge that it in no sense misrepresents either his teaching or his aims. On Sunday evening, June 27, Dr. Hall delivered a lecture at Amherst College embodying the results of his investigations concerning the period of adolescence in human life, and its relation to morality and religion. It is an address which ought to be heard, not only by every parent, but also by every teacher and preacher. The facts which he has established have a vital relation both to character and theology. He shows that the period of adolescence often extends over a period of ten years; that during that time the physical nature usually undergoes a complete change; that those changes have a direct relation to character and conduct. The investigations of Dr. Hall must modify such theological doctrines as human freedom, sin, penalty, etc. One of the interesting results of his studies is their harmony with what many have felt to be antiquated dogmas of theology. He puts special emphasis upon the fact of sin, and insists that both sin and penalty as taught by the biologist and physiologist are more evident and impressive than in the forms in which they have been taught by other teachers. Dr. Hall closed his admirable lecture with an earnest appeal for recognition that all true science is essentially religious, since it is the study of the works of God with the desire to know the will of God. He believes that slowly but surely science is confirming all that is essential in religion. The address was not written, and, we believe, has not been published in any but fragmentary forms.

### A Golden Jubilee

The Rev. Samuel G. Buckingham, D.D., of the South Church of Springfield, Mass., is one of the finest examples of the divines of the old school now living. For fifty years he has ministered to the one church in Springfield, and with that church his memory will be forever associated. He is a brother of the late Hon. William A. Buckingham, the famous war Governor of Connecticut. He is a graduate of Yale, and was a pastor for ten years in Milbury, Mass. During recent years the active work of the pastorate has been carried on by the Rev. E. G. Selden, D.D., and the Rev. P. S. Moxom, D.D., the latter of whom is now the pastor of the church, Dr. Buckingham being *pastor emeritus*. Special services recognizing Dr. Buckingham's long connection with the church were held Sunday, June 27. Dr. Moxom preached a sermon in which he paid a noble tribute to the long and consecrated service of the senior pastor, and an address was presented to him by the official board, which recounted in grateful language the labors of Dr. Buckingham in the South Church and in the city. No man ever more richly deserved such a tribute. For fifty years this noble minister of Christ has served his generation with unsurpassed fidelity. His pastorate reminds us of the long pastorates of the earlier days, when an ordination was regarded as almost as holy and as lasting as a marriage, and no more to be lightly sundered.

### Bishop-Coadjutor of Virginia

The Episcopal Council of the Diocese of Virginia, in session in Richmond June 30, elected the Rev. Robert Gilson, D.D., of Christ Church, Cincinnati, Bishop-Coadjutor, with right of succession to Bishop John B. Newton. The new Bishop is a native of West Virginia, and is about forty-seven years of age. He has been a rector in Richmond, Parkersburg, Va., and Cincinnati. He has been charged with being a Broad Churchman, but that was promptly denied; which leads us to imagine that he is an extreme High Churchman, for any one who quickly asserts that he is not "Broad" may be supposed to be "High." The list of Bishops in the Protestant Episcopal Church has changed greatly within even one year, and still other important changes are impend-



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ing. New Bishops for Western New York, Rhode Island, Connecticut, and Virginia have all been chosen within a few months.

### Summer Vacations

The period of vacations is at hand, and for the next two months much organized work in the churches will be impossible. This, however, is not due entirely to the vacation. The climate necessitates changes in methods of work, and interferes with the regular order in churches no more than with other forms of life and labor. All theories to the contrary, the work of the churches as it is conducted during most of the year is impossible during July and August. The temperature is too hot most of the time for sustained effort, and all that can be done is to maintain the services of the Lord's Day. These should not be discontinued. Summer schools by the seaside and in the mountains reach many people, but in this climate are seldom intended for much more than opportunities of recreation. We are inclined to think that the best use which can be made of the hot months is to use them in such ways as will compel those who work hard the rest of the year to recreate and study. A vacation serves a double purpose for the minister—it is a time for the renewal of his physical strength, and quite as much for that mental refurnishing which is necessary if the work of the ensuing year is to be properly performed. The importance of the summer holiday as an opportunity for getting ready to do better service is not appreciated by many who are always ready to find fault with the whole vacation system. A wise man once said, "Any man can do twelve months' work in eleven months and thrive, but no man can do twelve months' work in twelve months and continue in good physical condition." That wisdom applies to other people as well as to ministers. Among well-known ministers, Drs. Parkhurst, Gregg, MacArthur, Lyman, Meredith, Lorimer, and R. Thomas go to Europe this year; Dr. Behrends goes to Shelter Island; several go to California; Presidents Gates, Seelye, and Drs. Huntington, Bradford, and Professor George Harris to Mount Desert. Many Western pastors will supply Eastern churches, and *vice versa*.

### Buddhism and Hinduism in the United States

Two or three months ago the Rev. A. H. Bradford, D.D., delivered an address in Philadelphia which has been extensively reported in Canada, Europe, and even in India, but with such distortions as to make it practically a false report. Dr. Bradford is reported to have said, without qualification, that Buddhism and Hinduism number more adherents in this country, especially in New York and Boston, than Christianity in Oriental countries. Such a statement in its bald form could be made only after careful examinations of statistics, and probably these statistics do not exist. What was reported to be said should have been taken in connection with facts which were omitted by the newspapers. Many phases (not all) of Christian Science are only Hindu philosophy in an Occidental dress; and taking this into consideration, and including those who hold the more common forms of Christian Science, it may be questioned if there are not as many Buddhists and Hindus in New York and Boston as Christians in Tokyo and Bombay. There is this difference, however. Many of those who would indignantly repudiate allegiance to Oriental faiths actually hold them, while Christians are outspoken. Moreover, it is indisputable that the various teachers who have come from the Orient to America have a very large hearing, and the number who would confess their interest if not their faith in some form of Hindu teaching is far from small. This fact should receive more attention than it has yet received from Christian workers in this country. Neither Buddhism nor Hinduism is making itself felt in institutions, nor attracting large numbers who are willing to acknowledge their conversion; but both of them are being studied in some form or other by so many as to make careful attention to the subject of comparative religion of the greatest importance to the Christian teacher.

### Usage and Principle

The Chicago (Congregational) Association has, after a warm debate, by a vote of 94 to 25, admitted the Rev. C. O. Brown to its membership, notwithstanding the fact that he is suspended under charges of conduct unbecoming a minister, by the Bay (Congregational) Conference of San Francisco. The "Congregationalist" declares that this action disregards "a conceded and a vital principle of our Congregational usage," and is "irregular and disorderly." Inasmuch as the constitution of Congregationalism, like that of Great Britain, is made only by usage, not by legislative act, it is always somewhat difficult to determine what is constitutional and what not. It is not for an undenominational journal like The Outlook to determine this question, when the ecclesiastical doctors of the denomination disagree. But, as standing quite without the denomination, we may, without impropriety, say that if the action of the Chicago Association is in accordance with Congregational principles, so much the worse for those principles. As we understand them, each Association of Ministers and each Conference of Churches is, like each church, independent of all other organizations, and has an ecclesiastical *right*, or perhaps we should say ecclesiastical *power*, to admit a minister to its membership who has been suspended under charges by another and sister Association, much as one club has power to admit to its membership one who has been suspended or ejected from another club for immorality. But the propriety of so doing is another question. It

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will generally seem to the world that the Chicago Association by its action has declared that the judgment of a Congregational Association condemning one of its own members is of very little value, and it will not be slow to draw the conclusion that Associational action indorsing one of its members, or receiving a minister into its membership, is of no greater value. The minority proposed that a mutual council be called to investigate the issue between Dr. Brown and the Bay Conference, and the Bay Conference expressed itself ready to submit the question to such a council. The action of the Chicago Association will produce the general impression that Dr. Brown's friends, if not Dr. Brown himself, feared such an arbitration, and will thus tend rather to increase than to allay the public suspicion, created by the action of the Bay Conference, that all is not right.

### The Crosbyside Conference

We are unable to present a report of the Sociological Conference held from June 23 to July 1 at Crosbyside, Lake George—an ideal place for such a meeting. It was essentially the private affair of those invited to it, and analogous to the "retreat" which persons engaged in religious work occasionally resort to for mutual edification and encouragement. The public effect, however, though indirect and more remote than that of assemblies whose transactions are reported, is eventually no less substantial. Among the subjects discussed were Trusts and Monopolies, Social Experiments, Direct Legislation (*i.e.*, the "initiative" and "referendum"), Training for Citizenship, the City, the Future of Institutional Religion, Ethics in Economics, the Morality of the New Conscience, Socialism, the Philosophy of Life, etc. Five or six hours a day were devoted to such themes. Among the score and more of participants may be mentioned Professors Jenks, of Cornell, Parsons, of Boston, Kinley, of the Illinois State University, Smart, of Purdue University, Ind.; the Rev. B. Fay Mills; Mayor Jones, of Toledo; the Rev. W. J. Skillman, editor of "City and State," Philadelphia; the Hon. E. H. Crosby, of New York, and Henry D. Lloyd, of Chicago. The general testimony of those drawn from such widely separated points was that the work was fruitful in mental and moral quickening.

### Death of Father Hewit

The Very Rev. Augustine F. Hewit, D.D., Superior of the Community of the Paulist Fathers (R. C.), who died on July 3 in New York City, was a man of great scholarship, of wide human sympathy, and of exceedingly attractive personal qualities. The son of a Presbyterian minister, he was a graduate of Amherst College and a classmate there of Dr. R. S. Storrs and of Bishop Huntington. His mind was turned toward the Roman Catholic Church by the famous Pusey controversy in England when he was a student in Baltimore under Bishop Whittingham, of the Episcopal Church. For several years he labored in a special mission tour with Father Walworth, Father Hecker, Father Deshon, and others, and in 1858 he assisted in founding the Institute of Missionary Priests of St. Paul the Apostle, with Father Hecker as first Superior of the order. Upon the latter's death, in 1888, Father Hewit was elected to the office. Of the five priests who founded the order two are living: Father Deshon, the pastor of the Paulist Church, and Father Walworth, pastor of St. Mary's at Albany. Father Hewit wrote extensively, chiefly controversial and biographical matter. His degree of Doctor of Divinity was conferred by his Alma Mater, Amherst (a somewhat unusual distinction as conferred by a Protestant college upon a Catholic divine), and the same degree was given him by Rome. Last spring the golden jubilee of his priesthood was celebrated with great ceremony in the Church of the Paulist Fathers. Father Hewit was noted not only for his intellectual acuteness, but for his skill in managing men, and his simple, sincere character and life.

### William S. Langford, D.D.

The Rev. William S. Langford, D.D., General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, died suddenly on July 2, at Haines Falls in the Catskills. Dr. Langford had held the position above named for about ten years, and was recognized as being a man of rare executive and administrative ability. He was graduated from Kenyon College; was for a short time before his college course engaged in book-publishing; after graduation held several ministerial charges, but before ong assumed the very important duties of General Secretary. He had more than once declined a missionary bishopric, and was prominently spoken of as a possible successor of Bishop Coxe, of Western New York. Dr. Langford wrote frequently for Church publications, and his views on theological and economic matters were regarded as of weight and value.

### Dr. Greer Declines

The announcement that the Rev. Dr. David H. Greer, of New York, has declined the place of Coadjutor-Bishop of Rhode Island, to which he was elected at the recent Diocesan Convention, will give a feeling of distinct relief, not only to the members of St. Bartholomew's Church, but to all New York citizens interested in philanthropic and reform work. Without in the least minimizing the importance of the duties of a coadjutor-bishop, one feels that it would be all but impossible to put Dr. Greer in a place where he could do more good to the Church and the world than he can just where he is.

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# Correspondence

## Buddhism and Christianity

*To the Editors of The Outlook:*

Professor Palmer's address before the Outlook Club gives a one-sided view of Buddhism, and readers of The Outlook who are interested in the study of the religious thought of the world would, I am sure, like to know something of the much-maligned religion of Buddha; and in justice to the cause I have espoused I hope you will give me space to go into a brief elucidation of the subject.

Far be it from me to make a comparison of the two religions that stand to-day in guiding the destinies of millions upon millions of the people of the East and West. I am concerned with the positive side in bringing the truths which the Lord of Compassion Absolute taught and promulgated before the birth of the other historic universal religions. Let us be just and not deny the fact that for full six hundred years before the birth of Christ no universal religious teacher or savior of mankind appeared except Buddha. If Assyrian and Babylonian records are to be accepted as genuine, we find that just at the time of Buddha's birth in Kapilavastu, India, the Jews were returning from their Babylonian captivity. We find a few years before the Buddha's enlightenment the prophets Isaiah, Jeremiah, and Ezekiel were changing the beliefs of the older Jewish theology by bringing holier conceptions of mercy, peace, and righteousness; the prophets Jeremiah and Ezekiel, by the grace of Jehovah, prophesying a change of covenant, and illustrating the doctrine of individual responsibility by the parable of sour grapes. The people all over the Asiatic world were at this time looking for a savior. India with its 300 millions of people, China with its 400 millions of people, and the Græco-Russian Empire with its fifty or sixty millions of people, were outside the influence of Jewish traditions, which were a monopoly of the Jews, who numbered at that period 42,360 men and women, and who had 7,337 men-servants and maid-servants, and 200 singing men. This was the total population of the Jews at their return from the Babylonian Captivity. The God Jehovah refused to recognize the 800 millions of Asiatic Aryans and Mongolians, as the 43,000 Jews were the object of his gracious solicitude. Until the appearance of Jesus Christ, who came to save the Children of Israel, the world was left to the tender mercies of Zoroaster, Brahmanical Rishus, Jain Mahavira, Confucius, Laotze, and Buddha. Zoroaster's beautiful religion was confined to the empire of Persia, the Brahmanical Rishus had their influence over the twice-born population of Aryan India, the Jain Mahavira had his influence over the Indian ascetics, Laotze and Confucius had their mystic spiritualism and moral agnosticism confined to the Celestial Kingdom. No universalism was to be found in any of these systems, and Jewish dogmas are also exclusive as the Vedas of the Brahmans. Buddha alone has the right to be called the Universal Teacher, for he was the *first* to break the manacles of priest-theologians, to show the stupidity of the ascetics, and to combat the views of the agnostics and materialists.

Buddha's religion has been misinterpreted at all times by the priests. During his life the Brahmans were always engaged in a work similar to the iconoclastic controversies of the present-day theologians.

For eighteen hundred years Christianity has existed, and it is only within the last four hundred years that it has become a missionary religion. Under the form of Spanish and Portuguese Catholic Christianity it has been a curse more than a blessing to the people to whom it was preached by the power of sword, as was well told by Montgomery:

A rabid race, fanatically bold,
And steeled to cruelty by lust of gold,
Traversed the waves, the unknown world explored;
The cross their standard, but their faith the sword.
Their steps were graves; over prostrate realms they trod.
They worshiped mammon while they vowed to God.

From the time of Cyril down to the rise of Mohammedan power Asiatic Christianity had a place in Asia Minor and the adjoining territories; but its early conquest under Cyril, and later on under Constantine, had been made by the power of sword. The Alexandrian school of philosophy owed its destruction to Cyril and his colleagues, and in the streets of Alexandria the beautiful Hypatia, the woman philosopher, was murdered by the orders of Cyril. Such was the early history of the political conquest Christianity had made in Europe, America, and Asia Minor. As a universal religion it did not go carrying the weapons of love and truth to the teeming millions of the continent of Asia.

Buddha's mission was one of peace and love, and never within the twenty-four hundred years that his religion has existed has there ever been a drop of blood shed in his name for the propagation of the doctrines he promulgated. For over one thousand four hundred years it had an existence in India, Afghanistan, and the Bactrian territory, and the early Indian Buddhists carried their mission of peace to the far-distant countries of Burmah, China, Korea, Tibet, Siam, and the Java Islands. In its peaceful propaganda it avoided controversies and abstained from discussing questions which tended not to the edification of the religious mind. Buddha's religion



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is to ennoble and emancipate the human mind from ignorance. In the Chinese language there is no word to express the conception of a Creator God, and the Christian workers in China are having a difficult time in trying to get a proper term to express the idea. Four hundred millions of Chinese are thus left out from the Jewish theology; and in India nearly three hundred millions of people, over twenty centuries ago, gave up the creative theory of the world and accepted the evolution theory which has been brought into acceptance by the researches of Darwin, Spencer, Huxley, and others. Judaic Christianity as it is taught in schools and churches has no place as a universal religion. Buddha avoided all metaphysics, dogmas, speculations, and theologies from practical religion. It is waste of time to go into speculations so as to find out the origin of God, the world, etc., and Buddha was eminently practical and taught all people, men and women, to lead a virtuous life of love, righteousness, charity, and truth for the emancipation from suffering and misery. He taught that we suffer through our ignorance of the immutable laws of causation, and by ignoring truths of suffering, causes of suffering, cessation of suffering, and the noble way of salvation. Buddha ignored a Creator, as he was the first to teach the principles of evolution, and denied annihilation, as he was the first to discover the great law of causation with its dependents of twenty-four resultants; and he ignored a separate, permanent ego entity, as he was the first psychologist to discover that everything is undergoing a continuous change in the phenomenal world.

An impartial, fearless study of religions is necessary to find out truth; and in monotheistic, polytheistic, pantheistic, agnostic, and transcendental mysticisms the student would hardly discover the pure truth. Truth is outside and stands above all these.

THE ANAGARIKA, H. DHARMAPÁLA.

509 Fifth Avenue, New York.

### Reciprocity

*To the Editors of The Outlook:*

In The Outlook of May 22 you refer to the five missions to Washington by Canada to discuss a treaty of reciprocity. It is proper to add that on two other occasions reciprocity was fully discussed, but, as the chief purpose of diplomacy then was to patch up the fisheries dispute, I omitted to include them in the "Canadian Magazine" article. In 1871, when the Washington Treaty was framed, the late Sir John Macdonald offered a renewal of the treaty of 1854 as a basis of settlement. The representatives of the United States declined, with emphasis. Again, in 1888, when Mr. Chamberlain and Mr. Bayard framed the treaty which the Senate refused to ratify, reciprocity was put forward by Sir Charles Tupper, representing Canada. The result was the same. It is clear that American statesmen cherish a conviction that Canada would obtain the lion's share of the profit under a commercial reciprocity between the two countries. On what basis this belief rests is difficult to discover. During the reciprocity period from 1854 to 1866 the United States exported more to the British Provinces than was imported therefrom; the railroads of the United States did a profitable carrying trade, and the commercial interests were well satisfied. With much candor, the late Mr. Blaine said that American objections to reciprocity with Canada were based on political, not commercial, grounds. It is hardly fitting that a foreigner should undertake to judge the wisdom of Washington statesmanship. But on this subject it has certainly failed thus far to justify itself by results.

Mr. Farrer's clever article on the French migration to New England, of which The Outlook has given a fair summary, indicates the hopes that inspire the continental school—that political shall go hand in hand with commercial union. I have always admired Mr. Farrer's persistency. But political prophets are apt to live in the clouds. It is safer to keep an eye on the logic of facts; and when we find the dominant party in Canada, formerly pledged to a wide reciprocity with the United States, driven to adopt a preferential tariff with Great Britain, we may reasonably conclude that for some time to come the labors of Canadian writers on reciprocity will not be onerous.

A. H. U. COLQUHOUN.

Toronto, Canada.

### The Family and Immortality

*To the Editors of The Outlook:*

In a sermon on Immortality (The Outlook, Vol. 56, p. 499), Dr. Abbott touches on the question of heavenly recognition. It would be interesting, I am sure, to many readers, if the ground of his belief were stated a little more fully. The first part of his argument is admittedly based on the desire that it should be so. 1. But are we warranted in supposing that the family relation is intended for anything beyond this world and this life? Is it not merely a provision for a state that has so little and is so little that it must be conserved by the restraining and constraining influences of vows and pledges, promises and loves, which are necessary to give it a steadying tone and support? Would such a view be consistent with Christ's words, Matt. xxii., 29, 30?

2. The incident on the Mount of Transfiguration proves something, but does it prove recognition in the sense as ordinarily understood? Moses and Elijah may have known each other, but the disciples had never known either of them before.

3. If the continuity and perpetuity of the family relation be insisted on, what about the absent one? If those present are recognized, can the absent one escape our attention?

4. Would not the whole question be relieved

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of much difficulty by accepting Christ's assurance that that which is highest in these relations will find its place in the larger and fuller life, while that which is incidental, as belonging to earth and time, will drop away? J. L. F.

## Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. In John xvi., 13, Christ promised the Spirit should guide into all "truth." *What* truth? And by what means—by the aid of intellectual investigation, or by direct illumination of the mind, or by both? 2. If a Christian were asked if he believed in the Trinity, what *reasons* could he give for the hope within him, presuming, of course, that he does believe in the doctrine of three persons in one God?

***

1. This promise of guidance "into all the truth" stands in connection with Jesus's statement that the disciples were not at present able to receive all that he had to say; consequently it refers to a further explication of Jesus's ideas. What he had merely outlined, or stated as principles, was to be filled up and carried out in detailed application. This would come about through the activity of their minds under the influence of the Spirit of Christ, as they strove to apply his principles to the new situations of their career. 2. Your statement mixes two different conceptions, the evangelical Trinity, as in the apostolic benediction, and the metaphysical Trinity of "three Pe sons." Reason for belief in the former must lie in an evangelical experience as the source of the "hope" you refer to. Reason for belief in the latter would, in the great majority of cases, be merely a borrowing of the views of theologians. If you wish to investigate the subject, see "Gloria Patri; or, Our Talks on the Trinity" (T. Whittaker, New York).

The Outlook of March 20, in noticing Dr. Behrends's article in the "Congregationalist," "Is it Only an Eddy, or is it More?" seemed to think that there was no drifting away by the men of the "New Theology" from the truth contained in the essential doctrines of Christianity. Could you suggest books that would help a "backwoods pastor" to understand the teachings of the "New Theology" concerning the doctrines of the Trinity, the Atonement, the Incarnation, Inspiration, Sin and Retribution, etc.—books that show the points of difference between it and the theology of the past century? I have Mulford's "Republic of God." While it suggests much, it does not seem plain enough to give much help to those who have not a wide knowledge of philosophy and theology. T. M. R.

For general treatment, see Dr. Bascom's "The New Theology" and Dr. Gladden's "Burning Questions." For special lines, see Dr. Whiton's "Gloria Patri; or, Our Talks on the Trinity," with pamphlets "The Divine Satisfaction" and "Early Pupils of the Spirit" (supplied by The Outlook), Dr. Horton's "Revelation and the Bible," Dr. Gordon's "The Christ of To-day" and "Immortality and the New Theodicy." We infer that you have Dr. Abbott's papers on "The Theology of an Evolutionist," soon to appear in book form. "Moral Evolution," by Dr. Harris, is also a helpful book.

In The Outlook of April 24, in an article entitled "What is a Christian?" there is this sentence: "He also believes that God has made a historical manifestation of himself; that God has shown himself in human history; that there is in Christ something more than the revelation which God makes of himself in nature. The Christian believes that there is a great historic fact, and in that historic fact there has been a special and further revelation of God." Can you refer me to books or facts (aside from the reference in Josephus) which prove this historic fact conclusively? C. B. J.

The New Testament by itself proves this historic fact conclusively. The judgment of critics who have no theological bias is that, after criticism has done its full legitimate work upon the primitive literature of Christianity, a mass of historic fact remains intact, which constitutes that manifestation of God in humanity of which we spoke. The references to it in Josephus and in the heathen writers are comparatively slight, and of no fundamental importance. It is quite a mistake to fancy that the historical value of the New Testament needs indorsement by any extraneous authorities.

This phrase occurs in The Outlook as part of the answer to a query: "No soul will live eternally apart from God in sin and misery." But can a soul live at any time apart from God? If so, in what sense? W. R. C.

Nothing that lives, whether man or insect, lives apart from God. "All live unto him" (Luke xx., 38). "In him we live" (Acts xvii., 28). Yet there is a moral apartness, "an evil heart of unbelief in falling away from the living God" (Hebrews iii., 12), in which one "is dead while he liveth" (1 Timothy v., 6). But that one can live everlastingly in this condition of sin and misery we deem impossible. Moral chaos cannot endure forever, any more than physical chaos.

Is it the better opinion that the Apostle Paul wrote the positive statements found in Thessalonians iv., 13-18, under the mistaken belief that the resurrection would occur during his generation? G. R. G.

We do not see how to avoid the conclusion that he expected the advent and resurrection to occur while some of those to whom he wrote remained alive.

Can you tell me who is the author of the prayer "Now I lay me down to sleep"? I have asked many people, but cannot find out. M. H. C.

Perhaps some reader can answer.

"F. M. H." asks, "Is there not an abridged Bible for family reading?" "Passages from Holy Writ" (for sale by William J. Dickson, Room 404, Girard Building, Broad and Chestnut Streets, Philadelphia; price, 75 cents by mail, postpaid) is a book of 745 pages, following the Revised Version of the Scriptures, and is exactly what "F. M. H." inquires for. T. P. C.

Any reader of The Outlook who knows where a copy of Morse's "Pettee Genealogy" can be procured will

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confer a favor by advising H. H. Pettee, 83 Harper Avenue, Detroit, Mich.

The poem beginning

"There came to port last Sunday night
The queerest little craft"

is by George W. Cable, and is in a small volume entitled "Under the Nursery Lamp," published by Anson D. F. Randolph & Co. M. C. M.

"R. H. P." will find the lines, "I sing the song of the conquered," etc., or something very similar, in a poem by Ella Wheeler Wilcox, originally printed in "Good Cheer" in the eighties. Walt Whitman has the same idea finely expressed in his poem "Walt Whitman," on page 48 of "Leaves of Grass" (original edition). K. U. C.

# About People

—A London paper tells an amusing story of the Queen's childhood, when, as Princess Victoria, she was one day reading Roman history with the Duchess of Northumberland. It happened to be a passage where a Roman lady, having visited Cornelia, "the mother of the Gracchi," displayed her casket of precious stones, and called upon the Roman matron to produce her jewels in return, when Cornelia brought forward her children, exclaiming, "These are my jewels!" The little Princess, looking up into the face of the Duchess, said: "Jewels! I think they must have been Cornelians."

—A story in connection with the late Sir Benjamin Ward Richardson's advocacy of temperance is thus told by the "Westminster Gazette:" The great physician had been on a visit to one of the three or four small towns in England which have no public-house. Although there were four thousand people there, the doctor was nearly starving. One day a young medical man came to Sir Benjamin for advice as to taking the practice, and Sir Benjamin, placing his hands on the young doctor's shoulders, said: "Take my advice, and don't. Those wretched teetotalers not only shirk accidents, but, when wounded, heal so fast that there is neither pleasure nor profit after the first dressing."

—The "British Medical Journal" announces that the subscriptions in France and other countries for a statue of Pasteur now amount to more than £10,000 ($50,000). M. Paul Dubois has been selected as the sculptor, and the site for the statue will probably be the space between the Rue de Médicis and the Luxembourg Gardens. More than £20,000 ($100,000) has already been spent in the erection of statues of Pasteur in various parts of France. As an instance of the high regard in which he is held outside that country, it may be mentioned that the municipality of the City of Mexico has given the name of Pasteur to the gardens situated in front of the National School of Medicine in that city.

—Among the graduates of the Law School of New York University were nine young women, who received the degree of "Bachelor of Laws," and there were two women who received the degree of "Master of Laws." One of the latter was Miss Florence Lauterbach, a daughter of the well-known lawyer and politician, Mr. Edward Lauterbach. The interesting announcement is made that Miss Lauterbach will be a lecturer before the Woman's Law Class in the University next year. The other woman among the Masters bears the striking name of Mrs. Minnehaha Lovel McKinley Smith.

—"Ascor," writing from London to the New York "Mail and Express," says:

Little Prince Alexander, the eldest son of the dead Prince Henry, husband of Princess Beatrice of England, has always been noted from his earliest childhood for bartering proclivities. He lends marbles and tops at interest to his cousins, the little Connaughts, and on one occasion got up quite a little corner in dolls, which he succeeded in purchasing at a great reduction from his small Albany cousins. The other day he received a present of one sovereign ($5) from his mother, and, having quickly spent it, applied for the second. He was gently chided for his extravagance, but, unabashed, wrote to his grandmamma. The Queen had probably been warned, for she replied in the same strain of remonstrance, whereupon the young Prince responded as under:

"Dearest Grandmamma: I received your letter and hope you will not think I was disappointed because you could not send me any money. It was very kind of you to give me good advice. I sold your letter for £4 10s."

# June Necrology

June 1.—General Daniel Ruggles. Born 1810. A prominent army officer. See page 423.

June 1.—Robert Douglas. Born 1813. Conspicuous among American arboriculturists.

June 5.—Rear-Admiral Samuel Phillips Lee. Born 1812. The last of the commanders of the great squadrons in the Civil War.

June 8.—Alvan Graham Clark. Born 1832. A famous manufacturer of telescope lenses and an astronomer of note. See page 432.

June 10.—Francis Janssens. Born 1847. Roman Catholic Archbishop of Louisiana.

June 12.—William Thompson Lusk. Born 1838. One of the leading gynæcologists of this country.

June 17. Father Sebastien Kneipp. Born 1821. The originator of a well-known water-cure.

June 18.—John M. Francis. Editor and proprietor of the Troy "Times." Ex-Minister of the United States to Austria, Greece, and Portugal.

June 20. Captain Boycott. Born 1842. Famous as being the first man subjected to the "boycott" in Ireland.

June 23. James T. Kilbreth. Born 1841. Collector of the Port of New York.

June 26. Margaret Oliphant. Born 1828. A popular novelist and biographer.

June 30.—George Martin Lane. Born 1823. Professor Emeritus of Latin at Harvard University.

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# For the Little People

### Buttercups

By Alix Thorn

Heigh, ho, the jolly buttercups,
They're here, the smiling crew!
Without these sunny visitors,
Say, what would children do?

They come with May and grasses,
And songs the robins sing;
They hold the roving sunbeams,
A wealth of joy they bring.

Boom! boom! The bees have found them,
The saucy, burly bees
That fly o'er field and woodland
To plunder such as these.

See! Dimpled chins are bending
Above the cups of gold,
And childish eyes alone can read
The tale the flowers have told.

### Queen Victoria's Girlhood

By M. E. J. Kelley

It is a very long time, to be sure, since Queen Victoria was a little girl; so long ago, in fact, that the Queen herself has forgotten about it, as likely as not. Most small folks who have seen her latest photographs will refuse to believe there ever was any such time. There are other pictures of her, however, taken in those long-ago days, three-quarters of a century ago, which are more convincing. They are not photographs, of course. The art of photography had not been discovered at that time. Then there is all sorts of evidence besides, tending to show that she was a little girl very much like other small lassies, in spite of her tremendous prospects. The small maidens who think themselves badly treated Cinderellas, and who long for the fairy godmother to turn them into gorgeous princesses, will be very much surprised to hear that in real life little sprigs of royalty are very much like unroyal princesses in American homes.

It is only in fairy tales that princesses have everything they want, and are allowed to do just as they please.

Victoria Alexandrina, Queen of Great Britain and Empress of India, is a very imposing personage to the little student of history and geography, and to the big one too, even if he is a bit vainglorious of his great democratic country and contemptuous of Anglomania. And so, no doubt, it's a bit difficult to imagine Victoria Alexandrina's mother scolding her for getting her hands and pinafore soiled while making delectable mud pies. When Queen Victoria was in the mud-pie and doll period, the century was just coming of age. Things were very different for children as well as grown-ups in those days. Even a little princess could not go riding on the steam-cars, because there weren't any. Folks traveled by wagon usually. When they went by water, they couldn't take a fast steamer. Sailing vessels were the most rapid things at hand. If any of her German cousins wrote her, she had to wait three or four weeks before receiving the letter. Even the Princess Victoria Alexandrina *couldn't have a trolley party, poor child!*

But, for all that, she seems to have been very much like the ordinary little girls of to-day, who by and by will grow up into the very best sort of queens—queens of American homes. You would hardly believe that the daughter of the Duchess of Kent and the heiress of the most powerful throne in the world was fond of dolls, and, worse and worse, that she loved to ride donkeys and to climb trees, would you? It's all true, however. The little girls who are continually in trouble because of their tomboy tendencies will take heart of grace when they know that the Princess Victoria preferred the cherries and apples that grew on the top branches, and also preferred to get them herself. They tell a funny little story of one day, when she was getting decidedly grown-up, when she got up in a tree and couldn't get down. She had to stay in a very cramped position for an hour, until a gardener came along and helped her down. She gave him her last half-crown, and the man, who is living yet, carries the coin on his watch-chain, and always shows it when he tells the tale.

And that's another thing the little girls who are always wishing they were princesses ought to think about. The Princess Victoria did not have one of those fairy bags which bulge out with gold every time you wish for money. Her mother gave her an allowance of pocket-money every month, and if she spent it all the first day she had to get along the best way she could without any until the next month. One day she went to a bazaar with her governess, and, after buying a great many little presents for her cousins, she discovered that she had forgotten one of her favorites. She selected a pretty box for him, and then found that she had no money left to pay for it. Of course she was very much disappointed, but she was never allowed to go in debt for anything; so, finally, the shopkeeper agreed to put the box aside until the Princess's next pay-day came around, and then she went and paid for it and presented it to her favorite cousin.

Another thing that you'd hardly believe, perhaps, is that the Princess Royal had to learn to sew. Some day, if you go to England, you may be able to see a very interesting collection of dolls, dressed in all sorts of strange costumes all made



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by the Princess herself. There are Swiss peasants, and ladies of the French Court in gay satins and silks, German milkmaids, Italian girls, Turkish women, and a host of others. It must have taken a great deal of study of pictures of national costumes, and more patience than most little girls have, to make them. And these dolls, mind you, weren't many-springed French affairs which talk, and walk, and do all sorts of amusing things. They were just plain wooden Dutch dolls, such as an American little girl would be almost sure to snub very severely. The Princess was very fond of them, however, and no doubt cried just as hard as any ordinary little present-day girl would when one of her dollies lost an arm or a leg.

So you see princesses really don't have such very different times from other little girls. They aren't even allowed to wear silk and satin and velvet frocks every day, as some little girls think they'd do if the fairy godmother would only come along and turn them into princesses. A picture of Queen Victoria taken when she was a little girl shows her dressed in a frock of white muslin, and wearing no ornaments or decorations of any sort, except a blue silk sash. Almost any little girl could wear clothes fit for a princess, at that rate. Don't you think so?

### Something About Sheep

It is said that the finest wool-growing country is Tennessee; that means that the wool of the sheep in that country is finer and makes a better grade of cloth than that of the sheep of other places. The sheep of Tennessee are called traveling sheep, because they go from the plains in summer to the mountain lands. Two thousand sheep are cared for by a shepherd, five under-shepherds, and five dogs. The under-shepherds have little huts in which they live to be close to the sheep at all times.

The dogs are very large and fierce, and about as large as a wolf. They wear heavy collars with spikes to make them more powerful when they must protect the flocks from wild beasts.

These dogs live on bread and milk and meat. When a sick or tired sheep drops behind the flock, or a sick sheep lies down without the shepherd discovering it, one of the dogs will stand guard until the shepherd misses the dog and the sheep; in traveling to the mountains and back again these dogs will keep the flocks separated.

The flocks of a thousand sheep are called "tribes" in Tennessee; each tribe will eat two thousand five hundred pounds of salt in five months. They do not, because they are not allowed to, eat salt in winter, or when on their journeys. The salt is placed on flat stones, and the sheep eat it at pleasure.

The shepherds try to prevent the sheep drinking from a pond after a hailstorm, as it is thought that the melted hail-water is not good for the sheep. These sheep are kept for their wool, so the shepherd's first care is to preserve its fineness and to keep the sheep clean. In September the back of the sheep is covered with a paste made of the irony earth of the mountain region, which improves the quality of the wool, because it acts on the skin of the sheep. Part of the duty of the shepherds is to train the bell-wethers who lead the sheep; each shepherd trains his own leaders to know his voice and obey it.

In the springtime the sheep seem to know it is time for a change, and grow restless, some even breaking over the fences, and start for the mountain pasture over the road they had followed in the autumn.

The sheep are sheared in May. This brings together the washers and shearers, who have a festival at the close of the shearing. After each sheep is sheared he is branded or marked with tar and set at liberty.

### A Bird of Letters

"ABC, ABC, ABC!"
The parrot cried, proud as could be.
"We birds who know letters
Are surely your betters,"
He called to the birds in the tree.

But the birds in the tree-top at play
All chirped in the jolliest way,
"We don't know ABC's,
But we're quite at our ease
In these higher branches," said they.

—*St. Nicholas.*

### The Empty Cocoon

Another reader of these pages has used his eyes, and knows how to write of what he saw:

*Dear Outlook:* About a month ago we were walking in the woods when we saw two cocoons. We took them home with us and put one in the clock-case and the other on the mantelpiece, for we wanted to see how it looked when an insect was coming out of its winter home. Day after day we watched them, but no change came, and we waited such a long time with no success that at last we thought they were dead; but day before yesterday, as papa was passing, he noticed that the clock had stopped. He went to see what was the matter, and discovered that a beautiful moth had just come out of its cocoon and the pendulum of the clock had hit the insect's left wing.

He took it out of the case and let it crawl round on a paper which he put on the table. I thought it was very wonderful.

The moth was, indeed, a big one, and it came out of such a tiny hole! A wreath of leaves was on the table, and it went for that as soon as it saw it. After trying to strengthen its wings for an hour or so, it was contented to stay still on a shawl. But the pendulum had crippled its left wing, and it stayed still all yesterday. This morning it had moved to the other end of the shawl, but it is dying. It is a pity, for it was a big and beautiful moth.

Yesterday papa took his knife and tried to cut the cocoon to see the sort of shell that was inside. That would not do, nor would his scissors which were in his knife, so he had to take mamma's big scissors; and when it was opened, there was the poor thing's shell. It looked something like a locust's shell; it was very thin, but the cocoon itself was exceedingly tough.

I thought some of the readers of your paper might like to see this, so I wrote.

Good-by. Your interested reader,
ARMOUR P. PAYSON.

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# The Home Club

## Children's Eyesight

The advance in human intelligence is shown in nothing more clearly than in the increased care for the body, and a desire to gain that kind of knowledge which will teach how best to develop it. Health is rapidly becoming a personal ambition. The aim of the best experts in the medical profession is to prevent disease, which is but another name for degeneracy. The attention of the uneducated is directed, through the schools, to the care of the body, the prevention of disease. No part of the body has received more careful attention than the eye. The organ of sight is recognized as a large factor in the health of the body and mind. It is impossible to go into the public-school buildings in our large cities and not be impressed with the disregard of the physical conditions necessary for the preservation of the eyesight of the children. The interested observer will be impressed with the increased number of eyeglasses worn by the children as he goes beyond the primary grades. That children have suffered unjustly in the schools because of defective vision has been proven again and again. The removal of this injustice depends on the expert supervision of the pupils in our public schools, and expert advice as to the type and the materials used in maps, books, and charts. Dr. Frank Allport, Professor of Clinical Ophthalmology and Otology in the University of Minnesota, in the June number of the "Review of Reviews" has an article on "Defective Eyesight in American Children." He says:

> The environment of school-children, with regard to its influence upon their eyes, must be carefully studied. In the structure of the school building as few obstacles to vision as may be should be permitted; ample illumination, whether natural or artificial, should be had from the left side of the desks; the desks themselves should be of such sizes as to permit the pupils' feet to rest firmly upon the floor; they should be provided with comfortable backs and slightly slanting tops, the latter placed at such distances from the eyes as to render sight easy without the close approximation of books; the blackboards, maps, etc., should be so situated as to be readily seen; an erect style of handwriting, less irksome to the eye than slanting characters, should be taught; and frequent changes of study or intervals of intermission should be secured, so as to avoid the harmful effects of continuous work of one kind.

The newer buildings are for the most part constructed with due regard to these conditions, but in thousands of cases the evil has been wrought through previous ignorance, neglect, or inheritance. Dr. Allport has succeeded in training school principals to detect eye disorders and in the use of a system of notification of defective vision to parents. The plan indorsed by Dr. Allport is the employing of a supervising oculist who shall instruct the principals of schools on hygiene, physiology, ocular anatomy, and the application of eye tests; this to be accomplished by lectures, demonstration, and object-teaching.

The Snellens test card was introduced into the public schools of Minneapolis, and the principals were trained to its use. The results were valuable. The percentage of children found to be suffering from defective vision in the several schools varied from 10 to 64 per cent., the highest percentage being found in the poorest building. Of the 23,049 children whose eyes were examined by the principals, 7,293 were found defective.

Time has proved the value of the method pursued. Increased interest in school work, better recitations, better order, and improved health of the pupils have shown the wisdom and the care of the school authorities.

A close observer in any class-room is led to believe that the inattention and disorder are often due to the inability of the children to see the blackboards or maps or charts. The stupidity of teachers often seems criminal. Recently a boy stood up in a primary class-room to do a sum in addition written on a blackboard. In order to see, the child turned his chin almost over his right shoulder, and looked at the board with his head in this position. The natural position would have been to look directly in front of him. The visitor asked the teacher if she did not think the boy had some serious defect of vision. She answered indifferently, "Why, no; he always does that." And to the boy, angrily, "Sit down." Another child wearing glasses stood up to read words on a reading chart. He leaned forward, straining his eyes in his effort to see, and sat down evidently discouraged. "Perhaps he cannot see," suggested the visitor. "He could see well enough if he wanted to," was the quick response. The visitor knew the boy, and she knew how natural it would be for the child to display his knowledge if he could. He is bright and lovable. These are specimens of the limitation that controls the lives of thousands of children. Science, and a new appreciation by the public of the value of a perfect physical condition in the control of the mind, form the hope for the children's future school life.

## A Vacation Cottage

*Dear Outlook:* Blessed and beautiful are the holiday homes which furnish brief summer rest to working-girls from the city; but how few they are in comparison with the number of those who need them, and how much they call for in original cost and maintenance, for the sake of a few weeks' use! We women of B——, Conn., were fain to do something in this line for our toiling sisters, but the establishment of a regular "institution" was beyond our means. Then one of



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us had a happy thought—one of the happiest thoughts that our sex can entertain; to wit, the thought of something both suitable and cheap, and easily made up, and decidedly effective. Namely, it occurred to us that we might be able to rent for the rest of the season a furnished farm-house.

The next day we found just what we wanted—a cottage occupied by Mr. and Mrs. ——, a young couple without children, opposite the larger house of the husband's father. They could easily vacate it for a few weeks, and visit across the way, and they were willing to rent it to us from July 15 to September 1 for $100. It was neat, pretty, and dainty throughout—an object-lesson of what could be done by a thrifty young housekeeper with little money and much ingenuity. Linen-chests, dressing-tables, and seats had been constructed from deal boxes covered with calico; window-curtains from cheese-cloth, with turkey-red "cornices;" portières from unbleached muslin, etc. A melodeon stood in the parlor, and pots of flowering plants in the bay window. Mrs. —— agreed to act as matron. The railroad company granted us reduced rates for our visitors. Eight of us made up a fund of $400 to start with. And then we started; each of us writing to friends in New York for the names of working-girls whom they would recommend. The house could be made, with a little extra (borrowed) furniture and bed-linen, to accommodate ten boarders; and we proposed to charge three dollars a week for board to those who could pay, and to pay that sum for those who could not—the total of board-money being expected to cover the rent. Each boarder was to stay two weeks.

Within a week we received names enough to fill our cottage for thrice the time we had fixed.

The first set of girls arrived July 15, and their pale, city-worn faces brought tears to our eyes, while their efforts to look a bit gay in attire brought smiles to our lips. One girl wore new patent-leather slippers, evidently bought for the occasion. One had not been in the country since she was six years old. Another had never seen the country in her life. It was this one who was afterwards so pleased to learn how butter was made. She had always supposed it grew.

One sister could not have come without her little brother—the limpest, palest, and thinnest of little brothers, who slept in the hammock from sheer exhaustion all the day after his arrival. Two weeks later we sent back a chubby, red-cheeked, smiling lad, holding tightly to a box of treasures collected during his visit, and not at all like the puny little brother we had received.

Mrs. —— took care to replenish the milk-pitcher, which was always "on tap," and there was no limit to the food supply. Thirty-two girls and three boys had for once in their lives enough to eat for fourteen consecutive days.

The ladies of B—— were very kind, and entertained our Vacation Cottage girls in various ways. The girls themselves got up an entertainment, consisting of "living pictures," music, and recitations. But what they most enjoyed was a moonlight drive in "old Mr. ——'s" ox-cart.

In short, our extemporized and inexpensive scheme wrought happiness and health, just as more elaborately organized ones have done; and perhaps this account of it may encourage similar experiments elsewhere. L. G.

### Can the Emotions be Trained?

The recent catastrophe in Paris has led to social disturbance in circles that represent the social life of that city. It is said that the men in attendance at the great fête were brutal in their efforts to escape from the burning building, using their canes on the women who were in their way. The test of character, of nature, comes at the unexpected time and in the unexpected way. It is this that makes the training of the emotions a necessary part of education. Doubtless the value of athletics is found here. At the time of contest that combatant counts for most on his own side who restrains himself; athletics count in nerve-training. Such a catastrophe as that which left so many leading families in France desolate tests the emotions, and the man who is the plaything of his emotions becomes the victim of the first that assails him. There is a book entitled "The Secret of Character-Building," which lays stress on the grooves made in the brain by every emotion, and shows how the first faint line makes a comparatively easy road for the second traveling of that emotion on that line, and how the third finds less resistance, until there is a groove, and control is impossible. The secret of character-building is to prevent the first trace by the wrong emotion.

### The Voice

The National Association of Elocutionists met in New York recently. The papers read and the discussions were practical: "How Should Elocution be Taught in Our Public Schools?" "How Can We Secure Better Articulation?" "The Value of Dramatic Recitation in the High School." The greater portion of the time was devoted to school work. The need of training of the voice is acknowledged, but comparatively few people realize how much of the inarticulate speaking and impure tone in the voice is due to tone-deafness. The ear must be trained. We know how much we gain of pleasure and profit when the eye is properly trained; were as much done to train the ear, the voices of the American people would not offer the tests it provides. It is true that the use of the voice does depend to a great degree on the spiritual perceptions, the social standards; but that is just the office of true education—to develop the spiritual perception and educate to true social standards.

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